

Devanagari Script: Short vowels

अ	इ	उ	ऋ	ऌ
a	i	u	r̥	l̥

अ is pronounced as in cup, bus etc.

इ is pronounced as in inform, init etc.

उ is pronounced as in look, book etc.

ऋ has no direct equivalent and is pronounced somewhere in between ri and ru, like crystal.

ऌ is also like ऋ and is pronounced somewhere in between li and lu similar to glycerene.

Devanagari Script: Long vowels

The eight long vowels are

आ	ई	ऊ	ऋ	ए	ऐ	ओ	औ
ā	ī	ū	r̄	ē	ai	ō	au

The first four are the long forms of the corresponding short vowels.

ए and ओ are long vowels which do not have short forms in Sanskrit.

ऐ and औ are often likened to diphthongs though they are not strictly combinations of two vowels.

आ is pronounced as in far, bar, fall etc.

ई is pronounced as in easy, eagle etc.

ऊ is pronounced as in rooster, fool etc.

ऋ is the long form of ऋ

ए is pronounced as in fable, gray etc.

ऐ is pronounced as in my, fly etc.

ओ is pronounced as in road, goat etc.

औ is pronounced as in down, noun etc.

The Support Vowels

The two support vowels are known as "ubhayakshara" and are mostly appended to syllables. They are not used independently like other vowels.

They add specific sounds to the syllables they are appended to. These two support vowels are represented using the first vowel अ .

अं	अः
aṁ	aḥ

The first is known as the "anuswara" and the second "visarga" The anuswara adds a sound similar to the sound of m in "sum" to the syllable. The visarga adds a sound similar to "ha" to the syllable. The "ha" will change depending on the vowel ending the syllable. The visarga more or less extends the vowel in the syllable with h+the same vowel as in the syllable.

Example: if the syllable ends in vowel इ then the visarga would add a sound like "hi".

There may be differences in the manner in which these two are introduced in conventional Sanskrit Primers. When reading Sanskrit, it will be necessary to render the visarga in a way that will distinguish it from the syllables ha, hi, hu etc. This may be accomplished by shortening the vowel in the visarga.

One is tempted to ask, "well how can Sanskrit be a phonetic language then, if the sound for a letter is context dependent?". We shall answer this in a later section dealing with phonetics.

Let us look at the first consonant.

क (ka)

The generic form of क is क् . The nether stroke ् is attached below the letter क .
Now, the familiar form of a consonant in Sanskrit is the form when it is sounded with the first vowel i.e., अ . Thus

क् + अ = क

Pronouncing a consonant in its generic form requires that no vowel sound be added to the consonant's generic sound. The generic sound is quite similar to the sound associated with a basic phoneme corresponding to a consonant in English. For the consonant क the associated generic sound will be like the ending syllable of the words "lake", "bake" etc..

A pure consonant is linguistically defined to be one without any vowel attached to it. Consonants can be meaningful in practice only when uttered along with a vowel. Ancient linguistic scholars referred to the vowels as "life giving" aksharas while the consonants were likened to the body.

It is common practice to introduce the consonants to the student, in the form where the first vowel अ forms the syllable with the generic sound of the consonant. Thus the student learns that क is pronounced like the first syllable of "cup" . In India, children are often taught the aksharas in this manner.

The first group of consonants are the Gutturals.

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

क sounds like the first syllable in cup

ख is the aspirated form of क

ग sounds like the g in gum

घ is the aspirated form of ग

ङ sounds like the ng in finger

The second group consists of the Palatals.

च छ ज झ ञ

ca cha ja jha ña

च sounds as in chair

छ is the aspirated form of च

ज sounds as in jar, just

झ is the aspirated form of ज

ञ sounds similar to the last syllable of the spanish word espana where the n has the combination sound of the English n and y.

The third group of consonants are the cerebrals.

ट ठ ड ढ ण

ṭa ṭha ḍa ḍha ṇa

ट sounds similar to the t in taylor

ठ is the aspirated form of ट

ड sounds similar to the d in day, differ etc.

ढ is the aspirated form of ड

ण sounds similar to the n in fund.

The fourth group is made up of the dentals.

त थ द ध न

ta tha da dha na

त sounds like the first syllable of thirty

थ is the aspirated form of त

द sounds like the first syllable of thus

ध is the aspirated form of द

न sounds like the n in null, name etc..

The fifth group of consonants are the Labials.

प फ ब भ म

pa pha ba bha ma

प sounds like p in pun

फ is the aspirated form of प

ब sounds like the b in butter

भ is the aspirated form of ब

म sounds like the m in man

Semivowels

य	र	ल	व
ya	ra	la	va

Sibilants

श	ष	स
śa	ṣa	sa

Aspirate

ह
ha

य sounds like the y in young

र sounds like the r in real, similar to the Scottish pronunciation.

ल sounds like the l in laugh

व sounds like the v in vast

श has no direct equivalent in English. It is like the "g" a German would pronounce while speaking English and saying Germany !

ष sounds like the first syllable in shall

स similar to the s in same

ह sounds like the h in harmony.

There are three other consonants that one finds in use.

ळ	क्ष	ज्ञ
ḷa	kṣa	jña

ळ is usually included in the semivowels.

It is similar to ऌ but is pronounced with the tip of the tongue folded back.

क्ष is actually a conjunct being क + ष

ज्ञ is also a conjunct ज + ञ

The first and the third are used frequently in old sanskrit texts. The second is in common use today.

Consonant Vowel combinations.

Sanskrit is a phonetic language. Any of the consonants can form a syllable with any of the vowels. Such combinations are written using special ligatures (specific shapes different from those of the normal vowels). The Devanagari script follows fairly consistent rules to write a consonant vowel combination. In standard literature, the term medial vowel is sometimes used to refer to vowels seen inside a word. Hence some scholars in the past have referred to the ligatures as medial vowels. We will see that while this is reasonable, exceptions do occur.

Each vowel has a special shape associated with it for use with a combining consonant. This is known as a "matra" or simply vowel extension. A matra, when added to the basic shape of a consonant, results in a syllable consisting of the consonant and the vowel.

Some matras are added to the right of the consonant, some above or below the consonant and one specific matra in Sanskrit is added to the left of the consonant i.e., before drawing the consonant.

The matras associated with the vowels are shown below.

Vowel: अ आ इ ई उ ऊ

matra :		।	ि	ी	ु	ू
Ex. :	क	का	कि	की	कु	कू
Vowel:	ऋ	ए	ऐ	ओ	औ	
matra :	ॣ	े	ै	ो	ौ	
Ex. :	कृ	के	कै	को	कौ	

No matra is used for the combination with अ since this is considered the basic syllable for a consonant.

In consonants having a vertical stroke in their shapes, the matras that get added above or below are drawn coinciding the vertical stroke. For consonants not having a vertical stroke, the matras are usually added centered with respect to the horizontal span of the consonant. Take द for example.

द	दा	दि	दी	दु	दू
दृ	दे	दै	दो	दौ	

All the thirtythree consonants strictly follow the above convention with very few exceptions.

The consonant र has an exception for combinations with उ and ऊ .

The forms for र with उ and ऊ are रु and रू respectively.

The combination of ह and ऋ is written as हृ .

As seen above दृ and ऋ will be दृ .

In respect of Sanskrit, the term conjunct refers to a syllable formed with two or more consonants and a vowel.

Let us look at an example of a conjunct.

The name Krishna is familiar to one and all.

In Devanagari it is written as कृष्णा and the word is made up of the two syllables कृ and ष्णा . The first syllable has the consonant क combining with the vowel ऋ and the second syllable is a combination of ष , ण and आ .

In Sanskrit, we reckon कृष्णा as being made up of two aksharas.

Here are some examples of two consonant conjuncts.

ग्र	=	ग	+	न
म्प	=	म	+	प
स्त	=	स	+	त

Note that in the first conjunct a half form of न is attached to the vertical stroke of the first consonant. In the second and third case, the first consonant has lost its vertical stroke while the second consonant is written in full.

Over the centuries, different conventions have been adopted for writing conjuncts. We will see some variations in the next section.

Writing methods for Conjuncts

As a general rule, consonants in a conjunct are written in their half form except for the final consonant which is written in its full form.

There are exceptions to this rule when the consonants do not have a clear half form. The consonants which do not have the vertical stroke in their shape come under this category.

The following 22 consonants have a vertical stroke in them.

ख	ग	घ	च	ज	झ	ञ	
ण	त	थ	ध	न	प	ब	
भ	म	य	ल	व	श	ष	स

The following do not have a vertical stroke in them.

ड छ ट ठ ड
ढ द र ह

क and फ have a stroke in the middle.

For the twentytwo shown first, the half form is obtained by simply removing the vertical stroke.

For क , the half form is व (not to be confused

with व). The half form for फ is very close to that of प itself.

For the nine in the middle row above, a clear half form is not standardized. Often the letters are just reduced in size and placed before the succeeding consonant in the conjunct. Considerable flexibility exists in writing conjuncts with these consonants. Examples of conjuncts with these nine, will be given below.

Here are some examples of conjuncts. Please note that there are nearly a thousand of these. Only some are included here. The information relating to IITM software has pointers to all the supported conjuncts.

ज	+	च	=	ञ
प	+	त	=	प्त
ट	+	ट	=	ट्ट
द	+	म	=	द्म
ड	+	य	=	ड्य
ढ	+	व	=	ढ्व
ड	+	क	=	ड्क
क	+	त	=	क्त
श	+	र	=	श्र
ह	+	म	=	ह्म
ट	+	र	=	ट्र
द	+	ग	=	द्ग

न	+	द	+	र	=	न्द्र
स	+	त	+	र	=	स्त्र
ष	+	ट	+	व	=	ष्ट्व

Devanagari- Rarely used Aksharas their representations.

Among ऋ ऌ and ॡ only ऋ is normally used as a vowel with consonants. The other two are mostly used as independent vowels and in cases where they do combine with consonants, the following consonants are the ones which figure most.

ट त द ध न स combine with ऋ
ॡ is seen mostly with क

When र combines with ऋ , it is generally shown as र्ऋ and not रृ .

Note on timing.

The short vowels are pronounced for one unit of time and the long ones two units. The unit of time is not an absolute value by itself.

Letters which look similar and thus might confuse the student initially are shown below..

इ	ड	ह			
i	ḍa	ha			
थ	य,	भ	म,	घ	ध,
tha	ya,	bha	ma,	gha	dha,
ढ	द,	त	न,	प	ष,
ḍha	da,	ta	na,	pa	ṣa,
ब	व				
ba	va				

ख may be confused with र followed by a व i.e., र्व.

The first part of ख will in general be more curved than र but in the case of the guttural ख , the bottom

stroke will overlap with the round of the व . The comparison will be effected by writing the two aksharas one below the other.

ख

रख

The student is urged to keep these similar looking shapes in mind when learning the script.

Conjuncts with र as the first consonant.

The consonant र is special in that conjuncts where र occurs as the first consonant, are written using a special ligature. In these conjuncts, the presence of र is indicated by a shape resembling a hook above the last consonant of the conjunct.

Let us look at a few examples.

र	+	क	=	र्क	
र	+	त	=	र्त	
र	+	क	+	य	= कर्य
र	+	त	+	य	= तर्य

र combines with almost every other consonant and one finds several words in Sanskrit with र as well as य in a conjunct.

Earlier, we had mentioned about a conjunct with five consonants. Here is the word with the conjunct.

कात्स्न्यर् Just two syllables in the word!

Let us now look at some conjuncts in which

र appears as the second or third consonant.

We have already seen that र belongs to the group of semivowels. Most consonants will combine with

with र and the resulting conjunct will usually end with र and an appropriate vowel. The presence of र in the conjunct will be seen through a special stroke added to the first consonant. Please observe the following carefully and remember the writing method for the consonant.

क्र	च्र	ट्र	त्र	प्र	म्र
kra	cra	ṭra	tra	pra	mra

Sanskrit books printed during the early part of the twentieth century may show variations from the above.

Now that you have learnt the basic writing system used in Sanskrit, you might want to see for yourself how well you can identify and read the Devanagari script.

1. Identify the following aksharas and speak them. You might also wish to distinguish vowels from the consonants.

इ	ऐ	क	ल	ह
ओ	य	द	ख	त
घ	ध	र	उ	छ

2. Speak out the following aksharas.

सी	हो	बी	नौ	दे
वा	मा	तृ	लू	ढो

3. Speak out the following conjuncts.

ट्रै	क्रो	द्वि	प्रे	स्ले
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4. No clues are given but figure out what the words are. We have put spaces between the letters for you to identify the aksharas easily.

इ ङ् ग् लि ष्
ग् री क्

ला टि न्
ही ब्रू
अ वे स् ता
जा प नी स्
अ मे रि क न्
ओ मै गाड्
दिस् ईस् नीट्
गुड् एक्सेसैस्

At this point you would see the advantage of a
phonetic system of writing!

सुप्रवेशः

INTRODUCTION:

In this first lesson, the student will learn some expressions of common everyday use. In these expressions, the verb अस् (to be) is understood and is not explicitly used.

Sanskrit, like other classical languages, has three genders- masculine (m), feminine (f) and neuter (n). These are indicated in the examples given. The student is advised to learn these expressions by memory.

The prelude to these tutorial lessons introduced the vowels and consonants of Sanskrit and also indicated how they are to be pronounced. The student is advised to refer to this prelude as well to memorize the basic letters.

1.1 Here are some common expressions in the first person.

मम नाम रामः mama nāma rāmaḥ	My Name is Rama (m)
मम नाम सीता mama nāma sītā	My Name is Sita (f)
मम नाम शेखरः mama nāma śēkharaḥ	My Name is Sekhara (m)
मम नाम उमा mama nāma umā	My name is Uma (f)
मम देवः शिवः mama dēvaha śivaḥ	My God is Siva (m)
मम देवी पार्वती mama dēvī pārvatī	My Goddess is Parvati (f)
मम पुत्रः माधवः mama putraḥ mādhaḥ	My son is Madhava (m)
मम पुत्री विजया mama putrī vijayā	My daughter is Vijaya (f)

मम भर्ता विष्णु	My husband is Vishnu (m)
mama bhartā viṣṇu	
मम भार्या पद्मा	My wife is padma (f)
mama bhāryā padmā	
मम पिता जयदेवः	My father is Jayadeva (m)
mama pitā jayadēvaḥ	
मम माता सुभद्रा	My mother is subhadra (f)
mama mātā subhadrā	
मम भ्राता विजयः	My brother is Vijay (m)
mama bhrātā vijayaḥ	
मम स्वसा मल्लिका	My sister is Mallika (f)
mama svasā mallikā	
मम मित्रं कृष्णः	My friend is Krishna (n)
mama mitraṃ kṛṣṇaḥ	
मम वाहनं तोयोता	My vehicle is Toyota (n)
mama vāhanaṃ tōyōtā	

Note that the verb "to be" (i.e., the form "is" in English) is not used in any of the expressions. The explicit form of the verb अस् (to be) is always implied in expressions of this nature and in Sanskrit, as in most languages, the personal pronoun मम has no gender.

1.2 Simple expressions involving a question.

This subsection deals with expressions involving a question, the answers to which are similar to the expressions in section 1.1.

तव नाम किं	What is your name?
tava nāma kiṃ	
तव देवः कः	Who is your God?
tava dēvaḥ kaḥ	
तव देवी का	Who is your Goddess?
tava dēvī kā	
तव पुत्रः कः	Who is your son?

tava putraḥ kaḥ	
तव पुत्री का	Who is your daughter?
tava putrī kā	
तव भ्राता कः	Who is your brother?
tava bhrātā kaḥ	
तव स्वसा का	Who is your sister?
tava svasā kā	
तव मित्रं किं	Who is your friend?
tava mitram kim	
तव वाहनं किं	What is your vehicle?
tava vāhanam kim	

Observe that there are no question marks in any of the sentences. In Sanskrit, no punctuation is ever used. Generally, the punctuation is recognized from the intonation.

Even in the interrogative form, the verb अस् (to be) is not explicitly used.

Gender becomes apparent in these sentences as can be observed with the ending akshara of the words i.e., कः , का and किं .

कः	is the masculine form known as
पुंलिङ्गः	(pumlingaḥ)
का	is the feminine form known as
स्त्रीलिङ्गः	(strīlingaḥ)
किं	is the neuter form known as
नपुंसकलिङ्गः	(napumsakalingaḥ)

Among the words used in the sentences given above, the following words are masculine in gender.

रामः, शेखरः, देवः, पुत्रः, शिवः, माधवः,
जयदेवः, विजयः, पिता, भ्राता

The following are feminine words

सीता, उमा, पार्वती, विजया, देवी, पुत्री,
भार्या, माता, स्वसा, पद्मा, सुभद्रा, मल्लिका

Some examples of nouns in the neuter gender are

मित्रं, वाहनम् , नाम, धनम् , जलम् ,
कमलम् , आभरणम्

In Sanskrit, gender is not decided by the meaning of the word but is fixed by other considerations such as the form of the word and its ending.

A Note on the word तव .

The form of address तव , it should be noted , is mostly used in circumstances involving persons who enjoy a close relationship with the person speaking the sentence. Often, the form with respect

भवतः (m) or भवत्याः (f) is used.

However, it is observed that the form तव was in regular use in earlier times and did not mean any disrespect. In keeping with modern trends, we are following the practice of using तव for the familiar form of address and भवतः/भवत्याः for the respectful form. This is similar to the usage of the German words "dein" and "ihr".

Demonstrative pronouns.

Masculine	एषः	He (who is nearby)
	सः	He (who is farther away)
Feminine	एषा	She (who is nearby)
	सा	She (who is farther away)

Neuter	एतत्	This
	तत्	That

The use of the demonstrative pronoun will depend on whether the speaker is referring to a person in the immediate vicinity or someone at a distance. Essentially, this is equivalent to the difference between "this" and "that". In Sanskrit this distinction applies for all the three genders.

एषः	and	सः	(masculine)
ēṣaḥ		saḥ	
एषा	and	सा	(feminine)
ēṣā		sā	
एतत्	and	तत्	(neuter)
ētat		tat	

Let us look at some examples.

एषः काकः	This (is a) crow
ēṣaha kākah	
एषा माला	This (is a) garland
ēṣā mālā	
एषः मम गजः	This (is) my elephant
ēṣaha mama gajah	
एषा मम भार्या	This (is) my wife
ēṣā mama bhāryā	
एतत् कमलम्	This (is a) lotus
ētat kamalam	
एतत् तव कमलम्	This (is) your lotus
ētat tava kamalam	
सः कृष्णः	That (is) Krishna
saḥ kṛṣṇah	
सा कृष्णा	That is Krishnaa (f)
(Krishnaa is a feminine name)	
तत् आसनम्	That (is a) seat
tat āsanam	
तत् तव आसनम्	That (is) your seat

1.3 Some common expressions used in daily life.

नमस्ते namastē	Greetings
सुप्रभातम् suprabhātam	Good Morning
कुशलम् वा kuśalam vā	How do you do?
धन्यवादाः dhanyavādā:	Thank you, Thanks
स्वागतम् svāgatam	Welcome
धन्योस्मि dhanyōsmi	I am thankful (I am grateful)
पुनर्मिलामः punarmilāmaḥ	See you again
क्षम्यताम् kṣamyatām	Please excuse me
शुभमस्तु śubhamastu	Best wishes

Glossary:

Words already seen in the sections.

देवः	- God	देवी	- Goddess
मित्रम्	- friend		
पिता	- father	माता	- mother
नाम	- name		
पुत्रः	- son	पुत्री	- daughter
वाहनम्	- vehicle		
भ्राता	- brother	स्वसा	- sister

मम	- my	
भर्ता	- husband	भार्या - wife

Here are some more (new) words.

1. Masculine gender

नरः	- man	काकः	- crow
मयूरः	- peacock		
वानरः	- monkey	शुनकः	- dog
करः	- hand		
गजः	- elephant	अचलः	- mountain
मार्जारः	- cat		
अश्वः	- horse		

2. Feminine gender

माला	- garland	कथा	- story
दया	- mercy		
सभा	- hall	भाषा	- language
कृपा	- sympathy		
लता	- creeper	शुनी	- female dog
वानरी	- female monkey		
बदवा	- mare	मयूरी	- peahen
मार्जारी	- female cat		
नारी	- woman		
शारदा	- name of a Goddess		
सरस्वती	- Goddess of learning		

3. Neuter gender

भवनम्	- house	कमलम्	- lotus
आननम्	- face		
आसनम्	- seat	जलम्	- water
धनम्	- wealth		

Exercises.

1. Learn to pronounce all the words introduced in the earlier sections. Correct pronunciation is essential for Sanskrit. Make use of the Roman transliteration given alongside when necessary.

Try and pronounce the following words.

गोविन्दः	भरतः	वामनः	पुस्तकम्
चारुमती	अरुणा	ललिता	अम्बा
भास्करः	गणितः	लोकः	पण्डितः
सुकन्या	लक्ष्मी	वाणी	गोमति

2. Using the words introduced in section 1.4, try to form sentences similar to those in sections 1.1 and 1.2.
3. Try and form sentences in Sanskrit.

This is your husband.

That is your son.

This is my lotus.

That is your lotus.

This is Govinda. (m)

That is Vimalaa. (f)

Salutations, Krishna.

See you again, daughter.

In this lesson, we formally introduce the verb अस् (to be).

अस् denotes existence in all its variants.

Sanskrit is unique in that three forms exist for each noun. They are singular, plural and dual. The third form dual is to be used when referring to two persons at a time.

The Sanskrit names for these forms are

singular	एकवचनम् ēkavacanam
plural	बहुवचनम् bahuvacanam
dual	द्विवचनम् dvivacanam

As in other languages, Sanskrit also distinguishes sentences in first, second and third person. The Sanskrit terms for these are.

उत्तम पुरुषः uttama puruṣaḥ	- First Person
मध्यम पुरुषः madhyama puruṣaḥ	- Second Person
प्रथम पुरुषः prathama puruṣaḥ	- Third Person

Let us first look at some sentences.

This section deals with the verb अस् ।

अहं आचार्यः अस्मि ahaṁ ācāryaḥ asmi	I am a teacher
त्वं शिष्यः असि tvam śiṣyaḥ asi	You are a student (Disciple)
एषः महाराजः अस्ति ēśaḥ mahārājaḥ asti	He is an emperor
एषा महारानी अस्ति ēṣā mahārājñī asti	She is a queen.

Note that Sanskrit does not use the definite or indefinite article. The translator has to introduce the article as required.

पुस्तकं अत्र अस्ति	The book is here
pustakam atra asti	
मन्दिरं तत्र अस्ति	The temple is there
mandiram tatra asti	

Let us now look at some expressions involving द्विवचनं or the dual form.

आवां वैद्यौ स्वः	We (two) are doctors
āvām vaidyau svaḥ	
युवां भक्तौ स्थः	You (two) are devotees
yuvām bhaktau sthaḥ	
एतौ सेवकौ स्तः	They (two) are servants
ētau sēvakau staḥ	(servant-masculine)
एते सेविके स्तः	They (two) are maids
ētē sēvikē staḥ	(maid - feminine)
फले अत्र स्तः	Two fruits are here
phalē atra staḥ	
पद्मे तत्र स्तः	Two lotuses are there
padamē tatra staḥ	

Expressions involving the plural form.

वयं चालकाः स्मः	We (all) are drivers
vayaṁ cālakāha smaḥ	
यूयं पाचकाः स्थ	you (all) are cooks
yūyaṁ pācakāha stha	
एते युवकाः सन्ति	They (all) are young lads
ētē yuvakāha santi	
एताः युवतयः सन्ति	They (all) are young women
ētāha yuvatayaḥ santi	
वनानि अत्र सन्ति	Forests are here

vanāni atra santi

पात्राणि तत्र सन्ति

Vessels are there

pātrāṇi tatra santi

In this section, the verb अस् is used as अस्ति to denote possession (in the sense of have)

मम पुत्रः अस्ति

I have a son or

mama putraḥ asti

My son is here

मम पुत्रौ स्तः

I have (two) sons or

mama putrau staḥ

My (two) sons (are) here

मम पुत्राः सन्ति

I have (more than 2) sons

mama putrāḥa santi

or My sons (more than 2)

are here

The above sentences can be translated in two ways since Sanskrit does not have the definite article.

Also the same verb अस् is used in two different ways to mean "is" and "have".

The correct meaning will have to be understood from the context. Though this may appear a bit confusing, the student will be able to make the distinction with some practice.

Lesson-2 Section-3

The table given below summarizes the use of the verb अस् in different forms.

Conjugation of the verb अस्

	Singular	Dual	Plural
Ist person	अस्मि	स्वः	स्मः
IInd person	असि	स्थः	स्थ
IIIrd person	अस्ति	स्तः	सन्ति

In Sanskrit, the verb will have to conform to the Person

and Number.

The table below gives examples of the three noun forms (in the nominative) of the nouns पुत्रः, सेविका and फलम्

	Singular	Dual	Plural
Masculine	पुत्रः	पुत्रौ	पुत्राः
Feminine	सेविका	सेविके	सेविकाः
Neuter	फलम्	फले	फलानि

Each noun, will have to be remebered with respect to its three forms, i.e., singular, Dual and Plural.

The personal pronouns also have three forms

	Singular	Dual	Plural
I per.	अहं I	आवां We two	वयं We
II per.	त्वं You	युवां You two	यूयं You(many)

Please note that the personal pronouns in First and second person have no gender.

The personal pronouns corresponding to the possessive case are also given in the three forms. In the first and second person they have no gender.

I per.	मम my	आवयोः our	अस्माकं our
II per.	तव your	युवयोः your(two)	युष्माकं your

The Demonstrative pronouns have three forms too.

Singular	Dual	Plural
----------	------	--------

Mas.	एषः	एतौ	एते
	he	these two	these
	सः	तौ	ते
Fem.	एषा	एते	एताः
	she	these two	these (many)
	सा	ते	ताः
Neut.	एतत्	एते	एतानि
	this	these two	these
	तत्	ते	तानि

Exercises for lesson 2.

Exercise-1

Here are some examples of questions and answers relating to this lesson.

- Q. किं एतत् तव पुस्तकं Is this your book ?
- A. आं एतत् मम पुस्तकं yes, it is my book.
- Q. किं एषः तव भ्राता Is he your brother ?
- A. न एषः मम भ्राता नास्ति No, he is not my brother.

Now, try and answer the questions given below.

The answer may be in the affirmative or negative.

The type of answer required is also indicated.

1. किं सा तव स्वसा आं _____
2. किं एषा तव भार्या न _____
3. किं तत् तव वाहनम् न _____
4. किं एषः तव गुरुः आं _____

Lesson-2

Exercise-2

Fill in the blanks with the appropriate singular, plural or dual form of the noun. Study the example given before proceeding further. We are introducing numbers as well.

Example:

अत्र पुस्तकं अस्ति

तत्र द्वे पुस्तके स्तः

द्वे - two

Questions:

- | | | |
|----|-------------------|--|
| 1. | अत्र पुत्रः अस्ति | तत्र त्रयः _____ सन्ति
(त्रयः -three) |
| 2. | अत्र सेविका अस्ति | तत्र चतस्रयः _____ सन्ति
(चतस्रयः - four) |
| 3. | अत्र युवति अस्ति | तत्र सप्त _____ सन्ति
(सप्त - seven) |
| 4. | अत्र युवकः अस्ति | तत्र अष्ट _____ सन्ति
(अष्ट - eight) |
| 5. | अत्र फलं अस्ति | तत्र द्वे _____ स्तः |
-

Lesson-2

Exercise-3

Fill up the blanks with appropriate demonstrative pronouns. An example is given first.

तत्र गृहं अस्ति

तत् मम गृहं

- | | | |
|----|----------------------------------|---------------------------------|
| 1. | तत्र पिता अस्ति | _____ मम पिता |
| 2. | तत्र नारी अस्ति
(नारी - lady) | _____ तव माता |
| 3. | एतत् फलं | _____ मम फलं |
| 4. | अत्र पुरुषः अस्ति | _____ मम पिता |
| 5. | अत्र लेखनी अस्ति | _____ तव लेखनी
(लेखनी - pen) |

Please remember the distinction made earlier between सः and एषः

Lesson-2

Exercise-4

Fill in the blanks With the appropriate form of the noun and the verb अस . An example sentence is given.

कति अङ्गुल्यः सन्ति

दश अङ्गुल्यः सन्ति

1. कति सूर्याः सन्ति

एकः _____

2. कति ताराः सन्ति

बहवः _____

(बहवः - many)

3. एक हस्ते कति अङ्गुल्यः सन्ति

पञ्च _____

4. कति नयनानि सन्ति

द्वे _____

नयनम् -eye declines like फलम्

5. कति कर्णः सन्ति

द्वौ _____

कर्णः - ear (masculine) declines like पुत्रः

6. अश्वस्य कति पादाः सन्ति

अश्वस्य चत्वारः _____

7. कार्यान्स्य कति चक्राणि सन्ति

चत्वारि _____

8. बैसैकिल यानस्य कति चक्राणि सन्ति

द्वे _____

9. कति वीणाः सन्ति

द्वे _____

Lesson-2

Exercise-5

Fill up the blanks with the appropriate form of अस् .
Example.

अहं भारते अस्मि

सः अमेरिकायां अस्ति

अहं नेपाले अस्मि

तौ पाकिस्ताने स्तः

1. अहं नेपाले अस्मि ते भारते _____ (Dual)
2. नयागरा अमेरिकायां अस्ति कल्कत्ता एवं मद्रास् भारते _____
3. अहं कृषः अस्मि ते कृषाः _____
कृषः - thin and lean, declines like पुत्रः
4. अहं उन्नतः अस्मि ताः _____
5. आम्न फलं स्थूलं अस्ति आम्न फलानि _____

Lesson-2

Exercise-6

Form questions as shown in the example.

एतत् मम धनं

एतत् किं तव धनम्

1. एतत् आवयोः धनं एतत् किं _____ धनम्
2. एतत् असमाकं धनं एतत् किं _____ धनम्
3. एतत् मम पद्मं एते किं _____ पद्मे
4. एतत् मम कार्यानं एते किं _____ कार्यानि

कार्यानम् - Motor vehicle , declines like फलं

Lesson-2

Sanskrit Numerals.

We have used numbers in the sentences seen earlier. The names given to the ten numerals are given below. Devanagari has its own symbols for the numerals and these are also shown alongside.

Please note that number 1 will apply only to एकवचनम् while 2 will apply to द्विवचनम् . The first four numbers alone have variations depending on the gender. The remaining six have the same form for all the three genders.

Table of Numerals.

N0.	Name	Sym.	Masc.	Fem.	Neut.
1	एक	१	एकः	एका	एकं
2	द्वि	२	द्वौ	द्वे	द्वे
3	त्रि	३	त्रयः	तिस्रः	त्रीणि
4	चतुर्	४	चत्वारः	चतस्रः	चत्वारि
5	पञ्चन्	५	पञ्च	पञ्च	पञ्च
6	षट्	६	षट्	षट्	षट्
7	सप्तन्	७	सप्त	सप्त	सप्त
8	अष्टन्	८	अष्ट	अष्ट	अष्ट
9	नवन्	९	नव	नव	नव
10	दश	१०	दश	दश	दश

Let us look at an example. The word गौ
(in English, cow) may have many distortions
such as

कौ (cow) , कु (kuh) , ग्यू (gyu) etc..

Panini further gives the sutra सिद्धे शब्दार्थसम्बन्धे
which is interpreted by the Bhashyakaras to mean
the eternal connection between sound and its
meaning. The "Darshana Shastras" place specific
emphasis on this eternal connection between a
word and its meaning. What the Samskritarians
have proceeded on is the conviction that the
Vedic language is the universal and natural
language. There is no place for any other
language in this scheme!

Lesson-2: Summary

In this lesson, we have seen the use of the verb
अस् (to be). We have observed that in Sanskrit
there are three numbers, namely Singular, Dual
and Plural. The Dual form is unique to Sanskrit
though one does encounter the dual form in
Arabic and Avestan.

when we use a noun, we must know in which of the three numbers we must use it. In a later lesson, when we study cases, we will see that every noun will have a form for each of the eight cases that a noun can be used in. With three numbers and eight cases, there will be 24 forms for each noun. Don't be alarmed. The forms are easily remembered.

Each verb will be remembered in nine forms, three forms each (singular, dual and plural) for first person, second person and third person.

The personal pronouns I and you do not have any gender. There are three forms for each of the demonstrative pronouns he, she and this.

This lesson deals with elementary conversation.

Here, we introduce a family of four. A couple and their two children. The elder of the children is the son.

The father is नल and the mother दमयन्ती

The son is धर्म and his younger sister is यमुना

The conversations take place during the day.

प्रातः - It is early morning

दमयन्ती - हे धर्म जागृहि , यमुनां जागरय ।
Oh Dharma! wake up, wake Yamuna up.
इदानीं प्रातः षट्वादनम् ।
It is now six o'clock in the morning.

हे धर्म शीघ्रं उत्तिष्ठ , यमुनां उत्थापय ।
Oh Dharma! get up quickly, (and) wake Yamuna up.

A few minutes later:

दमयन्ती - दन्तधावनं कृतं वा ?
Have you brushed your teeth ?

धर्मः - दन्तफेनकं कुत्र अस्ति ?
Where is the toothpaste ?

दमयन्ती - स्वीकुरु , यमुनायाः दन्तकूर्चं यच्छ ।
Here, take this, give Yamuna the toothbrush

दमयन्ती - युवां क्षीरं पिबतं ।
You (both) drink your milk.

नलः - यमुने , पश्य दिनपत्रिका आगता वा ?
Yamuna, see if the Newspaper has been delivered. (The literal meaning of the sentence is Yamuna, see if the Newspaper has come)

A little later:

दमयन्ती - एकैकं स्नानं कुरु ।
One by one, take bath.

धर्मः - यमुने आगच्छ । प्रातः प्रार्थनां कुर्वः ।
Come, Yamuna. Let us offer our morning
prayers. (Again, one should note the correct
translation here and not do a literal
translation of the words.)

Lesson-3 part-2

अनन्तरं - Afterwards:

दमयन्ती - सर्वे आगच्छन्तु , उपाहारः सज्जः ।
Come, all of you. Breakfast has been set.

नलः - अद्य उपाहारे किं कृतवती ?
What have you made for breakfast ?

दमयन्ती - दोसा एवं साम्बार् ।
Dosa and sambar.

धर्मः - दोसा अतीव रुचिकरी अस्ति ।
Dosa is very tasty (delicious)

यमुना - मातः इतोऽपि किञ्चित् अधिकं साम्बार् भूयः ।
Mother, give me some more sambar.
(Please note the informal request. This
is the usual manner in which one requests
for additional serving. The formal
"may I have some more sambar" is never
used in Indian homes.)

धर्मः - कलाशालायां विशेषकक्ष्या अस्ति ।
अतः त्वरे शीघ्रं गच्छामि ।
I have a special class in the college (so)
I am hurrying.

नलः - सावधानेन वाहनं चालय ।

Drive the vehicle carefully.
(essentially, drive carefully)

- दमयन्ती - भवान् यमुनां लोकयानं यावत् नयतु ।
Please, take (lead) Yamuna to the school bus. (this is addressed to Nala).
Observe that दमयन्ति uses भवान् while addressing नलः. This is common practice in India.
- दमयन्ती - यमुने भोजनं नीतं वा ?
Yamuna, have you taken your lunch (pack)
- नलः - दमयन्ती , सायं विलम्बेन आगच्छेयं ।
कार्यालये मेलनं अस्ति ।
पुनर्मिलामः ।
Damayanthi, I will be late in the evening.
There is a meeting in the office.
See you.
- दमयन्ती - पुनर्मिलामः
See you.

इतोऽपि - there is a new letter in this word ऽ.
This is not an akshara that is part of the language. It is known as the "avagraha" . Its use will be discussed in a later lesson but here it suffices to say that a very short अ will be pronounced between तो and पि.

Lesson-3 Part-3

अपराह्णे - Afternoon

- यमुना - हे मातः ! पश्य कति अङ्काः प्राप्ताः ।
गणिते अहमेव प्रथमा ।
Mother! see how many marks I have got.
In Maths, I am the first.

दमयन्ती - आ शोभनम् ।

Oh, good!

सायम् काले - In the evening

धर्मः - मातः अद्य कलाशालायां विशेषकक्ष्या आसीत् ।
जर्मनीतः प्राध्यापकः कश्चित् आगतवान् ।
रसायने विशेषभाषणं कृतवान् ।

Mother, today we had a special lecture in college. A professor from Germany came. He lectured on chemistry.

पिता कुत्र ? इदानीं अपि न आगतवान् वा ?
Where is father ? Isn't he home yet ?
(literally, has he not come home yet ?)

दमयन्ती - न, किञ्चित् विलम्बेन आगमिष्यति ।
कार्यालये मेलनं अस्ति ।

No, he will be a little late. There is a meeting in the office.

Lesson-3 Part-4

अनन्तरम् - Later

यमुना - मातः पिता आगतवान् ।

Mother, Father is back.
(literally, Father has come (back))

नलः - अतीव श्रान्तोस्मि ।
उष्णजलं आनय , स्नानं करोमि ।
फेनकं कुत्र ?

(I am) very tired.
Bring warm water. I will take bath.
Where is the soap?

रात्रिः - Night

दमयन्ती - सर्वे आगच्छन्तु , भोजनं स्वीकरवाम ।

Come all. Let us have our dinner.

धर्मः - किं किं भोजनाय ?
What is for dinner ?

दमयन्ती - ओदनं , सूपः च अस्ति ।
दधि अस्ति , शाकः अस्ति ।
Cooked rice, lentils, vegetables and curds.

अनन्तरम् - Later

धर्मः , यमुना - शुभरात्रिः
Good night.

नलः , दमयन्ती- शुभरात्रिः
Good night.

Lesson-3 Grammar

We now look at some points related to grammar.
We have already seen the conjugation of the verb
अस्ति in all its present tense forms in the previous
lesson.

आसीत् is the past tense for अस् in the third person,
singular form. Past tense itself will be discussed
in a future lesson.

There is a verb introduced in this lesson which starts
with the vowel आ , आगच्छति. For many verbs, the
addition of आ as a prefix results in the action
taking place in the reverse direction.

गच्छति - goes आगच्छति - comes or returns.

The verb गच्छति is traced to the roots गम् and गच्छ् .

Here are some more examples.

नयति (takes)	आनयति (brings)
ददाति (gives)	आददाति (receives)
याति (goes)	आयाति (comes)
हरति (takes away)	आहरति (brings back)

Lesson 3 - Imperative form.

The following words, used in the lesson are in the imperative.

जागृहि (जागरय) उत्तिष्ठ (उत्थापय)
स्वीकुरु यच्छ ददातु पिबतं नयतु

Here जागरय and उत्थापय are in the causal form.

Barring the word जागृहि (from the root word जागृ - to wake up) all the above verbs are similar to the form given in the table below for the verb

नय (from the root नी, नय) .

	Sing.	Dual	Plural
person	नयानि	नयाव	नयाम
II person	नय	नयतं	नयत
III person	नयतु	नयतां	नयन्तु

The verb जागृ is also conjugated like the above in all persons except in second person singular where it is जागृहि .

The form जागरय arises in the causative form of the verb जागृ. There is no equivalent in English for this form of the verb, but it may be explained as

जागृहि - to wake up

जागरय - to wake someone up.

The imperative form of the causative is also conjugated similar to नय in the above table.

Lesson-3

Formation of simple sentences.

In a simple sentence , there are three parts. They are,

Subject - The part which names the person or thing we are talking about.

Verb - The part that tells us something about the person or thing, such as what the person is doing.

Object - The person or thing that the action specified by the verb relates to.

In a simple sentence in English, the verb and the object together form the predicate. Also in English, the object almost always follows the verb.

In Sanskrit, the verb usually comes at the end.
Let us look at

बालः विद्यालयं गच्छति The boy goes to school
बालः - (the) boy (subject)
विद्यालयं - (to) school (object)
गच्छति - goes (verb)

Examine the table below which has the words

अहं and त्वं with the associated verbs

गच्छामि , पठामि , गच्छसि and पठसि .

A number of words which qualify as the object for a simple sentence are also given. You can try and form sentences by selecting suitable combinations of the subject, object and verb.

subject	object	verb
अहं	भाषां	
	देवालयं	
	कार्यालयं	गच्छामि
	गृहं	पठामि
त्वं	आपणं	गच्छसि
	मित्रं	पठसि
	पत्रं	
	पुस्तकं	

Look up the meanings of the words in the glossary attached to this lesson. You will observe that arbitrary combinations of the above will not make sense!

Here is a simple chart to let you frame simple questions. In the middle ring of the chart, you will find several indeclinable words.

The verb used in all these cases

is गच्छति .

1	2	3	4	5	6	7	8
	-	-	-	-	-	-	
छात्रः		बालः	जनकः	भवान्			
		-	-	-	-	-	
		किमिति	किं	कदा			
एषः		-	-	-	-	-	सः
			गच्छति				
सा		-	-	-	-	-	एषा
		किमर्थं	कुतः	कुत्र	कथं		
		-	-	-	-	-	
जननी	बाला	आचार्यः	भवती				
	-	-	-	-	-	-	

Select a word each from the outer ring and the middle ring and add the verb गच्छति .
You will have a question.

Example: भवान् कदा गच्छति ?
बालः कुत्र गच्छति ? etc..

Lesson 3 - Exercises.

Ex.1 Understand the following sentences.

कलाशालायां एकं दिनम् ।

- १ अद्य कलासालायां एकं मेलनं अस्ति ।
- २ रष्या देशतः एकः प्रसिद्धप्राद्यापकः आगच्छति ।
- ३ सः भौतिक शास्त्रे नोबेल् पुरस्कारं प्राप्तवान् ।
- ४ अद्य सः अस्माकं कलासालायां विसेष भाषणं करोति ।
- ५ अहं तस्य भाषणं श्रोतुं गच्छामि ।

Note: प्राप्तवान् - One who has received, (received in the sense of receiving a prize)

अस्माकं - our

पुरस्कारं - prize

प्रसिद्ध - famous

Lesson-3 Exercises-2

This section consists of exercises of the type where you fill in the blanks with appropriate words.

The first set relates to time, i.e., when certain events or activities take place. Consider the example,

Q. छात्रः कदा विद्यालयं गच्छति ?

A. छात्रः प्रातः विद्यालयं गच्छति ।

Now for the exercises.

१ पिता कदा कार्यालयं गच्छति ?

पिता _____ कार्यालयं गच्छति ।

२ बालः कदा गृहं आगच्छति ?

बालः _____ गृहं आगच्छति ।

३ माता कदा ओदनं खादति ?

माता _____ ओदनं खादति ।

४ भवान् कदा उत्तिष्ठति ?

अहं _____ उत्तिष्ठामि ।

५ पुत्री कदा निद्रां करोति ?

पुत्री _____ निद्रां करोति ।

६ सूर्यः कदा अस्तमेति ?

सूर्यः _____ अस्तमेति ।

७ भवान् उपाहारं कदा खादति ?

अहं उपाहारं _____ खादामि ।

In answering the above, choose from the following words.

प्रातः - Morning सायं - Evening मध्याह्ने - at noon

रात्रौ - at night प्रातः षड्वादने - 6.00 AM

प्रातः दशवादने - 10.00 AM

Lesson3- Ex.3

Change the following sentences in third person to sentences in the first person. An example is given.

पिता कार्यालयं गच्छति । अहं कार्यालयं गच्छामि ।

- १ पिता फलं खादति । अहं फलं _____ ।
- २ भ्राता पाठं पठति । अहं पाठं _____ ।
- ३ सेवकः कार्यं करोति । अहं कार्यं _____ ।
- ४ स्वसा प्रातः उत्तिष्ठति । अहं प्रातः _____ ।
- ५ बालिका क्षीरं पिबति । अहं क्षीरं _____ ।
- ६ छात्रः गृहं आगच्छति । अहं गृहं _____ ।
- ७ पिता पुत्रं नयति । अहं पुत्रं _____ ।
- ८ अश्वः शीघ्रं धावति । अहं शीघ्रं _____ ।

The verbs used in the above are from the following list. Use the appropriate verb.

गच्छामि, पठामि, करोमि, खादामि, उत्तिष्ठामि,
नयामि, पिबामि, आगच्छामि .

Lesson 3 - Ex.4

Change the following sentences from first person to second person. Study the example given.

अहं	अत्र उपविशामि ।	त्वं	अत्र उपविशसि ।
१ अहं	चित्रं पश्यामि ।	त्वं	चित्रं _____ ।
२ अहं	पत्रं लिखामि ।	त्वं	पत्रं _____ ।
३ अहं	संस्कृतं पठामि ।	त्वं	संस्कृतं _____ ।
४ अहं	गानं गायामि ।	त्वं	गानं _____ ।
५ अहं	संस्कृतं वदामि ।	त्वं	संस्कृतं _____ ।
६ अहं	देवं नमामि ।	त्वं	देवं _____ ।
७ अहं	कमलं नयामि ।	त्वं	कमलं _____ ।
८ अहं	धनं ददामि ।	त्वं	धनं _____ ।

Filling in the correct form is easy if we remember the changes required in the ending of the verb from first person singular to second person singular. The rule is(आ)मि changes toसि .

Lesson 3 - Ex.5

Change the following sentences from third person dual to first person dual. Look at the example.

तौ	विद्यालयं गच्छतः ।	आवां	विद्यालयं गच्छावः ।
१ युवां	दूरदर्शनं पश्यथः ।	आवां	दूरदर्शनं _____ ।
२ रामौ	अत्र वसतः ।	आवां	अत्र _____ ।
३ बालौ	फलं खादतः ।	आवां	फलं _____ ।
४ मार्जारौ	अत्र क्रीडतः ।	आवां	अत्र _____ ।
५ गजौ	मन्दिरे तिष्ठतः ।	आवां	मन्दिरे _____ ।
६ तौ	संस्कृतं वदतः ।	आवां	संस्कृतः _____ ।
७ ते (f)	संस्कृतं पठतः ।	आवां	संस्कृतं _____ ।
८ ते (n)	तत्र तिष्ठतः ।	आवां	तत्र _____ ।
९ तौ	देवं नमतः ।	आवां	देवं _____ ।
१० बालौ	पुस्तकं पठतः ।	आवां	पुस्तकं _____ ।

The required words will be found in the following list.

वसावः , पश्यावः , क्रीडावः , खादावः , पठावः , तिष्ठावः ,
वदावः , नमावः .

Lesson 3 -Ex.6

Change the following sentences in third person plural to sentences in second person plural.

Example.

बालाः पाठं पठन्ति ।	वयं पाठं पठामः ।
१ जनाः नगरे वसन्ति ।	वयं नगरे _____ ।
२ ते चलच्चित्रं पश्यन्ति ।	वयं चलच्चित्रं _____ ।
३ ते ओदनं खादन्ति ।	वयं ओदनं _____ ।
४ नराः समुद्रतीरं गच्छन्ति ।	वयं समुद्रतीरं _____ ।
५ ताः दिनपत्रिकां पठन्ति ।	वयं दिनपत्रिकां _____ ।
६ बालाः पुष्पं नयन्ति ।	वयं पुष्पं _____ ।
७ वनिताः नृत्यं कुर्वन्ति ।	वयं नृत्यं _____ ।
९ महिलाः संस्कृतं लिखन्ति ।	वयं संस्कृतं _____ ।
१० ते वस्त्रं प्रक्षालयन्ति ।	वयं वस्त्रं _____ ।

The required verbs are in the following list.

वसामः, खादामः, पश्यामः, गच्छामः, नयामः, पठामः,
कूर्मः, लिखामः, प्रक्षालयामः .

Lesson 3 - Ex.7

Change the sentences given below, from third person plural to second person plural.

Example. भक्ताः ईशं नमन्ति । यूयं ईशं नमथ ।

१ नराः तत्र हसन्ति ।	यूयं तत्र _____ ।
२ वानराः कुत्र उपविन्ति ?	यूयं कुत्र _____ ।
३ ताः वीणां वादयन्ति ।	यूयं वीणां _____ ।
४ अश्वाः तत्र धावन्ति ।	यूयं तत्र _____ ।
५ छात्राः भाषां पठन्ति ।	यूयं भाषां _____ ।
६ फलानि भूमौ पतन्ति ।	यूयं भूमौ _____ ।
७ ते पुस्तकं नयन्ति ।	यूयं पुस्तकं _____ ।

- ८ ते कार्यालयं आगच्छन्ति । यूयं कार्यालयं _____ ।
९ आचार्याः पाठशालां गच्छन्ति । यूयं पाठशालां _____ ।
१० ते क्रीडाङ्गणे क्रीडन्ति । यूयं क्रीडाङ्गणे _____ ।

The required verbs are in the following list.

उपविशथ, वादयथ, हसथ, धावथ, पतथ, पठथ, नयथ,
आगच्छथ, गच्छथ, क्रीडथ .

Lesson 3 - Ex.8

Change the following sentences into imperative mood.

Example: बालः प्रातः उत्तिष्ठति । बालः प्रातः उत्तिष्ठतु ।

- १ बालः स्नानं करोति । बालः स्नानं _____ ।
२ बालः पाठं पठति । बालः पाठं _____ ।
३ मित्रं अत्र आगच्छति । मित्रं अत्र _____ ।
४ सः आसने उपविशति । सः आसने _____ ।
५ भवान् कथां वदति । भवान् कथां _____ ।

For answers choose from the following.

करोतु , पठतु , आगच्छतु , उपविशतु , वदतु .

Change the following into second person imperative.

Example: त्वं सदा सत्यं वदसि । त्वं सदा सत्यं वद ।

- १ त्वं गृहे उपविशसि । त्वं गृहे _____ ।
२ त्वं पाठं पठसि । त्वं पाठं _____ ।
३ त्वं क्षीरं पिबसि । त्वं क्षीरं _____ ।
४ त्वं फलं खादसि । त्वं फलं _____ ।
५ त्वं पुस्तकालयं गच्छसि । त्वं पुस्तकालयं _____ ।

The correct verbs are in the following list.

खाद , गच्छ , पठ , वद , उपविश

Lesson 3 - Ex.9

Change the following sentences in third person plural

imperative into second person plural imperative.

Example:

- छात्राः कक्ष्यायां उपविशन्तु । यूयं कक्ष्यायां उपविशत ।
१ भवन्तः चलच्चित्रं पश्यन्तु । यूयं चलच्चित्रं ____ ।
२ ते गानं शृण्वन्तु । यूयं गानं ____ ।
३ ते प्रातः उत्तिष्ठतु । यूयं प्रातः ____ ।
४ भवन्तः संस्कृते भाषणं कुर्वन्तु ।
यूयं संस्कृते भाषणं ____ ।
५ प्रतिदिनं पाठं पठन्तु । यूयं प्रतिदिनं पाठं ____ ।

Answers are from the following.

पश्यत, शृणुत, उत्तिष्ठत, कुरुत, पठत ।

Select the suitable conjugation of the verb from the choices given in parantheses.

Example:

- बालः आसने उपविशति (उपविशामः , उपविशति , उपविशसि)
१ अहं धनं _____ (ददामि , ददाति , ददासि)
२ प्रतिदिनं त्वं फलं _____ (खादति , खादसि , खादन्ति)
३ ते देवं _____ (नमसि , नमन्ति , नमति)
४ वयं गानं _____ (गायति , गायामः , गायामः)
५ तौ कथां _____ (वदसि , वदन्ति , वदतः)
-

The word शिक्षा itself is derived as:

शिक्ष्यते अनया इति शिक्षा वर्णादि
उच्चारणलक्षणं शिक्ष्यते इति ।

It is hereby taught. So it is Siksha. शिक्ष - To teach.

The pronounciation of the words is taught hereby.
So it is Siksha.

Siksha is the first vedanga among the six.

- १ स्वरतः- Sound (pitch)
 - २ काल- Time
 - ३ स्थान- Place
 - ४ प्रयत्न- effort
 - ५ अनुप्रदानम् - External effort. i.e., by the organs of the mouth, the glottis, lips etc..
-

The eight places are

- १ उरः - chest
 - २ कण्ठ - neck
 - ३ शिरः - head
 - ४ जिह्वमूलम् - origin of the tongue
 - ५ दन्तम् - teeth
 - ६ नासिक - nasal
 - ७ ओष्ठौ - lips
 - ८ तालु - palatte
-

- अङ्का - marks (awarded)
- अधिकम् - more
- अस्तमेति - sets, अस्तमन् - the process of setting
- आपणम् - pilgrimage
- ईशः - lord (usually god)
- उपविश - sit down
- उपाहारः - breakfast
- उष्णजलम् - warm water
- एकैकम् - one by one
- कथा - story
- कलाशाला - university, usually means a college within a university
- कक्ष्या - lecture
- कार्यालयम् - place of work
- किञ्चित् - a little
- कूर्चम् - Brush (a short stick with bristles)
- कृत - done कृतवती - (f)
- क्रीड - to play

क्रीडाङ्गणम्	- playground
गाय	- sing
चलच्चित्रम्	- movie
चाल	- to drive (a vehicle)
तिष्ठ	- to stand
दन्तधावनं	- cleaning of the teeth or dental cleaning
दिनपत्रिका	- Daily (Newspaper)
दूरदर्शनम्	- television
दोसा	- A well known breakfast dish in India.
धावति	- moves fast
नम	- worship
निद्रा	- sleep
नीत	- to take with oneself
पश्य	- see
पुष्पम्	- flower
पुस्तकालयम्	- library (a place for (reading) books)
प्राध्यापकः	- professor
प्राप्तः	- to get or receive
प्रार्थनाम्	- prayers
फेनकं	- paste
बालिका	- little girl
भक्तः	- devotee
भोजनम्	- meals (roughly, food)
मेलनम्	- meeting
यच्छ	- give
लिख	- write
लोकयानम्	- a peoples' vehicle (in this context, a schoolbus)
वद	- say
वसन्ति	- live (plural)
वस्त्रम्	- cloth that one wears
वानरम्	- monkey
विद्यालयम्	- school (a place for (receiving) education)
विशेष	- special
शोभनम्	- good! (not in the sense of an adjective)
श्रान्तः	- to feel tired

सज्जः	- ready
समुद्रतीरम्	- beach (sea shore)
साम्बार्	- A liquid dish that goes well with rice
सावधानः	- slow and with care
सूर्यः	- the Sun
सेवकः	- man servant
स्नानम्	- bath
स्वसा	- sister
स्वीकुरु	- Take this (or accept this)
क्षीरम्	- milk

Lesson-4 Part-1

रविः सोमः च । Ravi and Soman.

This lesson continues in the same style as lesson-3.
The student is introduced to new words and expressions through a conversation between two friends.

Ravi, and Soman are in conversation. They are old schoolmates meeting in their home town Madras, after a span of a year. Ravi had continued school in Madras while Soman had gone to a school in Srinagar, a city in the state of Jammu and Kashmir, in the northern part of India.

रवि:- सोम, इदानीं त्वं कुत्र वससि ?
Soma, where are you staying these days (now) ?

सोम:- अहं श्रीनगरे वसामि , केन्द्रीयविद्यालये पठामि ।
I am staying in Srinagar and studying at the Central School in Srinagar.

रवि:- आ , श्रीनगरे पठसि । तत् तु काश्मीरप्रदेशे
अस्ति किल ?
अतीव सुन्दरं एवं खलु ?
Oh! You are studying in Srinagar. Isn't it in the state of Kashmir? Very beautiful isn't it?

सोम:- आं , अतीव सुन्दरं भवति , विशेषेण वसन्तकाले ।
यत्र यत्र पश्यसि , तत्र तत्र पुष्पाणि विकसितानि सन्ति ।

Yes, it is very beautiful, especially in Spring.
Wherever you look, the flowers blossom forth.

रवि:- अत्र तु सर्वदा ग्रीष्म एव । श्रीनगरे ग्रीष्मकालः
कथं भवति ?
Here of course it always summer. How is it in Srinagar in Summer ?

सोम:- ग्रीष्मे अपि वातः हितः अस्ति ।
Even in Summer it is (the air is) pleasant.
ग्रीष्मकाले हिमालये हिमः द्रवति, तेन नद्यः
जलेन पूर्णाः भवन्ति ।

In summer, the snow melts in the Himalayas,
so the rivers are full with water.

(literally, the rivers get full with water.)

वयं निर्मलं जलं पिबामः ।

We drink pure water.

परन्तु तत्र अधिकं न वर्षति ।

But it does not rain much there.

रवि:- मद्रास् नगरे अधिकं वर्षति ।

It rains a lot in Madras.

कदाचित् अत्यधिकं वर्षति ।

Sometimes it rains very much.

Lesson-4 Part-2

सोम:- शरत्काले हिमालयस्य सौन्दर्यं अवर्ण्यम् ।

During Autumn, the beauty of the Himalayas cannot be described (is beyond description)

विशेषेण पूर्णिमारात्रिषु ।

Especially on Full-moon nights.

पूर्णचन्द्रः यदा हिमालयशिखराणि स्वेन

शीतकिरणेन प्रकाशयति ,

तदा तस्य सौन्दर्यं अचिन्त्यम् ।

when the full moon illuminates the Himalayan peaks with her cool rays, the beauty is unimaginable.

हिमालयशिखरे दल्लुटाके च तस्य प्रतिबिम्बः

अस्माकं हृदयं आह्लादयति ।

Her reflection from the Himalayan peaks and the Dal lake, fill our hearts with joy (pleasure)

तदानीं सर्वत्र सेव्यवृक्षाः फलपूर्णाः सन्ति ।

There everywhere, the apple trees are full of apples.

काष्मीरसेव्यफलं अतिरुचिकरं प्रसिद्धं च ।

Kashmir apples are very tasty and famous.

रवि- किं काष्मीरे सर्वदा परिस्थितिः हिता वा ?

Is the weather in Kashmir always pleasant ?

सोम:- न, हेमन्ते शिशिरे च अतीव शीतं भवति एव ।

No, during winter it is extremely cold.

तदानीं हिमं पतति अतः गमनागमनं कष्टं भवति ।

Then there is snowfall and so movement becomes difficult.

Lesson-4 Part-3

रवि:- परं हेमन्ते एवं शिशिरे मद्रास् नगरे सुखदा
भवति ।

(But) during winter it is very pleasant in Madras.

नकेवलं सुखाय किन्तु कर्णाटक सङ्गीतस्य कालः अपि ।

Not only pleasant (to stay) but also it is the time
for classical music.

प्रसिद्धाः गायकाः नर्तकादयः च तत्र तत्र गायन्ति,
नृत्यन्ति एवं स्वस्व प्रावीण्यं प्रदर्शयन्ति ।

Famous singers as well as artists (dancers etc.)
sing, dance and display their talents here and there.

वर्षाकाले तत्र कीदृशं भवति ?

How is it there during the rainy season ?

सोम:- वर्षाकाले प्रायः न वर्षति इव ।

परन्तु तदानीं एकं अपूर्वं दृश्यं काष्मीरे भवति ।

(it is) almost like no rain during the rainy season.

But at that time there is a rare sight in Kashmir.

श्रीनगरात् प्राच्यां नाति दूरे पहल्गां नगरस्य समीपे
हिमलिङ्गं एकं अस्ति ।

Not far away from Srinagar eastwards, near the
city of Pahalgau there is a lingam formed of
snow (Lingam - the image of Lord Shiva as
worshipped in India)

रवि:- एवं वा ? पहल्गांतः कियत् दूरं अस्ति ?

तत्र कथं गच्छेम ? कः विसेषः ?

Is it so ? How far is Pahalgau ?

How to go (reach) there ? What is special ?

सोम:- पहल्ग्रामात् २५ किलोमीटर् दूरे अस्ति ।

ये शक्नुवन्ति ते पादाभ्यां पर्वतं आरोहन्ति ।

अथवा अश्वेन गच्छन्ति ।

Pahalgau is 25 KM (from Srinagar).

Those who can, climb the mountain (by foot).

If not (otherwise) they go on horseback.

पर्वतस्य उपरि गुहायां हिमेन जातं लिङ्गं अस्ति ।

तस्य अमरनाथः इति नाम ।

On top of the mountain, there is a lingam
formed of snow. It is known as "Amarnath"
(its name is Amarnath)

रवि:- तत् अति बृहत् वा ?
Is it very big ?

सोम:- श्रावणमासे पूर्णिमा पर्यन्तं लिङ्गस्य वर्धनं भवति ।
ततः परं ह्रासः भवति ।
तत् तु केवलं श्रावणमासे एव द्रष्टुं शक्यते ।

During the month of Sravana (July-Aug.) till the
full moon day, the lingam increases in size.
Thereafter the formation shrinks (decreases in size)
Viewing it (the lingam) is possible only during the
Sravana month (July - August).

Lesson - 4. Points relating to Grammar.

Let us examine some of the expressions
introduced in this lesson. These are often
heard during conversations and are found
in written Sanskrit as well.

1. यदा _____ तदा

This expression is used when one wants to say that
something happens and simultaneously a related event
occurs as well. In english we may see an equivalent.

When the sun rises, darkness vanishes.

यदा सूर्यः उदेति , तदा तमः अपगच्छति ।

Here is another example.

यदा हिमपातः अधिकः भवति ,
तदा गमनागमनं कष्टतरं भवति ।

When there is heavy snowfall, then movement
becomes more difficult.

This expression may also be used in the negative.

यदा अतिवृष्टिः भवति , तदा विमानस्य अवतरणं न भवति ।

When it rains heavily, then the plane does not land.
(Literally, the landing of the plane does not take place)

2. न केवलं _____ किन्तु _____ अपि or च

Not only _____ but also.

न केवलं संस्कृतं पुरातनं किन्तु आधुनिकं अपि ।

Not only is Sanskrit an old language but a modern one too.

3. यावत् _____ तावत्

so much _____ as required.

यावत् धनं आवश्यकं , तावत् धनं नय ।

Take as much money as required.

Lesson-4 Grammar:2

4. यत्र _____ तत्र and यत्र यत्र _____ तत्र तत्र

Where _____ there and wherever _____ there all.

यत्र धूमः अस्ति , तत्र अग्निः अस्ति ।

Where there is smoke, there is fire.

यत्र यत्र सत्यं अस्ति , तत्र तत्र जयः अस्ति ।

Wherever there is truth, there is victory.

5. यः _____ सः one who _____ is

या _____ सा one who _____ is

यत् _____ तत् that which _____ is

यः दीर्घबाहुः सः रामः ।

One who has long arms is Rama.

या सुन्दरी सा सीता ।

One who is beautiful is Sita.

यत् सत्यं तत् पथ्यम् ।

That which is true is good (beneficial)

6. Use of conjunctions: च - and

हेमन्ते शिशिरे च

in हेमन्त and शिशिर

Note that the conjunction च is used at the end of the last noun in the sentence.

रामः , केशवः , हरिः च वनं गच्छन्ति ।

Rama , Kesava and Hari are going to the forest.

च is also used in the following manner.

रामः च केशवः च हरिः च वनं गच्छन्ति ।

Rama and Kesava and Hari are going to the forest.

This usage is not common however.

lesson-4 Grammar:3

7. भवति एव -

This expression cannot be translated into English easily or even literally. The word एव here adds some sort of emphasis to the sentence. This expression is used by Soma to contradict Ravi's statement (question) about the weather being always pleasant in Kashmir.

8. एव -

एव usually means "only"

सः फलं एव खादति । - He eats only fruits.

कलाशाला समीपे एव अस्ति ।

The college is nearby (only)

9. अतः - Therefore

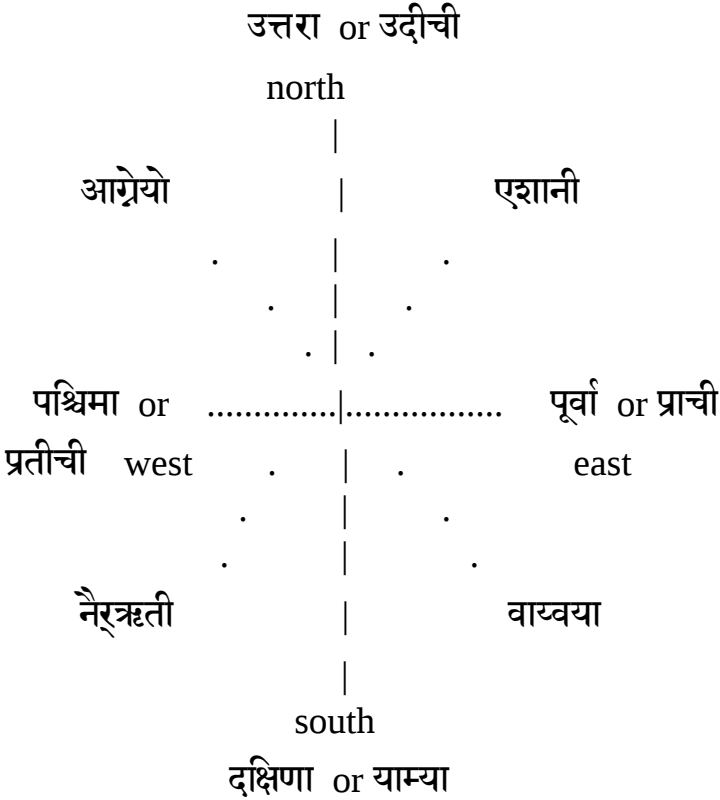
This word is used in the sense of therefore.

मम ज्वरः अस्ति , अतः कलाशालां न गच्छामि ।

I have fever, therefore (so) I am not going to college.

Often in India people say " I have fever " though one should probably say "I am running temperature"

Directions and Positions.



दिशाः चतस्रः । प्रातः सीर्यं पश्यन् तिष्ठ ।

तव पुरतः प्राची दिशा ।

तव दक्षिणे दक्षिणा दिशा ।

तव पृष्ठे प्रतीची दिशा ।

तव वामे उदीची दिशा ।

Relative Positions.

ऊर्ध्व भागः

उपरि above

|
|
|

. पृष्ठतः

. at the back

.

दक्षिणे right

||

. ||

-----||

.

||

वामः भागः

दक्षिणः भागः ।

. ||

||

वामे left

.

.

पुरतः in front

|
|
|

पुरो भागः

below अधः

अधो भागः

These positions are given relative for a person in front of you and looking at you. We have tried to give an impression of depth through the dotted line in the picture. Please view the picture as a representation of positions in three dimensions.

Lesson-4

अव्यय - indeclinables.

The word अव्यय is derived from the root

वि + इ and अव्यय means that which is not liable to change or that which retains its form in all positions.

It is easy to form sentences with अव्यय

as was seen from the small exercise given in lesson 3.

अपि - also

सदा - always

सर्वदा - at all times

तत्र - there

अत्र - here

सर्वत्र - everywhere

प्रातः - in the morning

सायं - in the evening

सायंप्रातः - In the morning and evening

प्रतिदिन - daily

ततः - later , then

अथ - later

अतः - therefore

यतः - because

अतः एव - only because

वा - or

अथवा - else / or

कथमपि - somehow

कदापि - sometime

परम् - but

किन्तु - but

परन्तु - but

अद्य - today

अधुना - now

इव - like

एव - only

उच्चैः - above , loud

एवम् - thus

चिरम् - for a long time

प्रायः - mostly

नः - again

रतः - earlier, before

शनैः - slowly

सम्यक् - well

सद्यः - immediately

तदा - then

कदा ? - when

कुत्र ? - where

कथम् ? - how

कुतः ? -why , from where

किमर्थम् ? - for what (reason)

किमिति ? - for what (purpose)

Lesson - 4 Exercise - 1.

The questions given below relate to the conversation in the lesson. You will be able to answer them if you have understood the sentences spoken.

- १ सोम त्वं इदानीं कुत्र वससि ?
- २ सोम त्वं इदानीं किं पठसि ?
- ३ श्रीनगरं कुत्र अस्ति ?
- ४ वसन्तकाले श्रीनगरं कीदृशं अस्ति ?
- ५ कुत्र सर्वदा ग्रीष्मः अस्ति ?
- ६ ग्रीष्मे श्रीनगरे किं हितः अस्ति ?
- ७ ग्रीष्मकाले किं द्रवति ?
- ८ मद्रास् नगरे अत्यधिकं वर्षति वा ?
- ९ अस्माकं हृदयं कः आह्लादयति ?
- १० काश्मीरे कदा अतीव शैत्यं भवति ?
- ११ प्रसिद्धगायकाः कुत्र गायन्ति ?
- १२ हिमलिङ्गं कुत्र अस्ति ?

१३ पर्वतस्योपरि गुहायां किं अस्ति ?

१४ तस्य लिङ्गस्य किं नाम ?

Lesson -4 Exercise 2.

Fill up the blanks with appropriate indeclinables.

Example: नरः _____ पठति ।

नरः प्रतिदिनं प्रातः उच्चैः पठति ।

Please note that more than one word will be required but there are choices. Based on the meaning of the indeclinable, select the appropriate combination for each sentence.

१ अहं _____ इण्टर्नेट् पश्यामि ।

२ सः संस्कृतं _____ इच्छसि , _____ संस्कृतं पठति ।

३ वाहनं _____ गच्छति , _____ प्राप्नोमि ।

४ मार्गे _____ हिमं पतति , _____ वाहनं न गच्छति ।

The indeclinables which will fit the above properly are to be selected from the following list.

सदा , प्रतिदिनं , प्रातः , चिरं , सम्यक् , अतः , सर्वदा ,

अधुना , सद्यः , अद्या , शीघ्रं , सर्वत्र

Exercise - 3

Fill up the blanks selecting suitable words from

सदा , सर्वदा , तत्र , अत्र , सर्वत्र , कुत्र , कदा

Example: नरः सदा धूमपानं करोति ।

शिशुः सर्वदा रोदनं करोति ।

१ माता _____ दूरदर्शनं पश्यति ।

२ नगरे _____ अतीव शैत्यं अस्ति ।

३ अश्वः _____ तत्र तिष्ठति ।

४ _____ सज्जनः अस्ति ।

५ आकाशे _____ मेघाः सन्ति ।

६ वार्तापत्रिकां _____ आनयति ।

७ मम लेखनी _____ अस्ति ।

८ बालः _____ क्रीडति ।

९ _____ दूरे नदि अस्ति ।

१० _____ गृहे दीपः ज्वलति ।

You should first understand the sentences and from the context select the required indeclinables. The meanings of all the different words are either known to you already from earlier lessons or may be looked up in the glossary.

Lesson -4 Exercise 4.

Fill up the blanks by selecting words from the list below.

प्रातः , सायं , अद्य , श्वः , ह्यः

Example: प्रातः पुष्पं विकसति

- १ _____ सूर्यः उदेति, _____ अस्तमेति च ।
- २ _____ विद्यालयस्य विरामदिनम् ।
- ३ अद्य रविवासरः , _____ सोमवासरः ।
- ४ अद्य रविवासरः ,
अतः _____ कार्यालयस्य विरामदिनम् ।
- ५ प्रातः अहं गृहे भवामि ,
किन्तु _____ अहं मित्रस्य गृहं गच्छामि ।
- ६ _____ कार्यालयं गच्छामि ,
_____ गृहं आगच्छामि ।
- ७ _____ दन्तधावनं करोमि ,
_____ आपणं गच्छामि ।

Exercise -5

Fill up the blanks by selecting suitable words from

किन्तु , अतः , यतः , अथवा

Example:

अहं प्रातः गणितं न पठामि , किन्तु सायं पठामि ।

- १ अयं प्रातः स्नानं न करोति ,

_____ सायं स्नानं करोति ।

२ सः प्रातः मम गृहं न आगच्छति ,
_____ सायं मम गृहं आगच्छति ।

३ अहं चलच्चित्रं द्रष्टुं अतीव इच्छामि ,
_____ अहं सर्वदा चलच्चित्रं पश्यामि ।

४ बालः सदा क्रिकेटं क्रीडति,
_____ स क्रिकेटं अतीव इच्छति ।

५ सा सर्वदा निद्रां करोति , _____ सर्वदा खादति ।

६ बालः सर्वदा पाठं पठति, _____ पाठं लिखति ।

७ ते सर्वदा विदेशं गच्छन्ति ,
_____ ते देशाटनं इच्छन्ति ।

८ वृद्धा मधुरफलं अतीव इच्छति ,
_____ सदा मधुरफलं खादति ।

९ सः फलं एव खादति ,
_____ फलं अतीव इच्छति ।

१० प्रातः अहं क्षीरं न पिबामि ,
_____ सायं क्षीरं पिबामि ।

Lesson -4 Exercise 6.

Fill up the blanks by selecting suitable words from

चिरं , पुनः , उच्चैः , नीचैः

Example: सः पुनः फलं खादति ।

१ त्वां दृष्टुं _____ अहं अत्र तिष्ठामि ।

२ कुक्कुटः _____ कूजति ।

३ कोकिलः _____ गायति ।

४ रोगी _____ भाषणं करोति ।

५ अश्वेन सः _____ यात्रां करोति ।

६ समीपवासि _____ कोलाहलं करोति ।

७ छात्रः उत्तरं _____ वदति ।

Exercise 7.

Below you will see many questions. They require the word सम्यक् in their answers. Understand the questions and in the process, improve your vocabulary.

Example: भवान् संस्कृतं कथं पठति ?

अहं संस्कृतं सम्यक् पठामि ।

१ त्वं कार् वाहनं कथं चालयसि ?

अहं कार् वाहनं _____ चालयामि ।

२ त्वं गानं कथं करोषि ? अहं _____ गानं करोमि ।

३ अधुना सम्यक् बुभुक्षा अस्ति वा ?

आं, अधुना _____ बुभुक्षा अस्ति ।

४ बालः कथं पठति ? बालः _____ पठति ।

५ उषा सम्यक् वीणां वादयति वा ?

आं , उषा _____ वीणां वादयति ।

Exercise 8.

Use the following words in appropriate places.

पुरतः - in front of पृष्ठतः - at the back

दक्षिणतः - at the right वामतः - at right

उपरि - above or at the top

अद्यः - below or at the bottom

Example: प्रातः मम पुरतः सूर्यः ।

१ _____ मम मित्रं उपविशति ।

२ _____ मम पुत्रः ।

३ प्रातः मम _____ सूर्यः उदेति ,
पृष्ठतः चन्द्रः अस्तमेति ।

४ मम _____ मेघाः ।

५ वृक्षस्य _____ तिष्ठामि ।

Now you should try and form more sentences with additional words. Your vocabulary would have improved considerably in going through this lesson.

Lesson - 4. Forming sentences with indeclinables.

The table below can provide many sentences.

Choose a subject, the corresponding verb

(on the same line as the subject) and an

indeclinable. You will be able to make many sentences.

subject	indeclinable	verb
---------	--------------	------

रामः		गच्छति
पुष्पम्		विकसति
छात्राः	प्रातः	पठन्ति
गजः	अधुना	तिष्ठति
आवां	तत्र	पठावः
अश्वौ	अत्र	धावतः
ते		वदन्ति

Exercise 9.

Here are many sentences that require the use of यदा --- तदा .

Example: यदा रोगः भवति , तदा औषधं स्वीकरोमि ।

१ _____ सूर्यः उदेति , _____ कमलं विकसति ।

२ _____ वृष्टिः न भवति , _____ अहं बहिः गच्छामि ।

३ _____ अहं प्रातः उत्तिष्ठामि , _____ दन्तधावनं करोमि ।

४ _____ पिपासा भवति , _____ जलं पिबामि ।

५ _____ बुभुक्षा न भवति , _____ भक्षणं न खादामि ।

६ _____ कार्यालये कार्यं नास्ति ,
_____ अहं शीघ्रं गृहं आगच्छामि ।

७ _____ सूर्यः अस्तमेति , _____ अन्धकारः ।

८ _____ मेघः नास्ति , _____ वृष्टिः नास्ति ।

Lesson -4 . Exercise

Here are some sentences for you to understand the use of

यावत् तावत् . Figure out where these should be added in the sentences.

Example: यावत् आचार्यः न आगच्छति ,
तावत् पाठः न प्रचलति ।

१ _____ मम मित्रं न आगच्छति ,
_____ अहं पुस्तकं पठामि ।

२ _____ विमानं न आगच्छति ,
_____ अहं अत्र उपविशामि ।

३ _____ हिमं न पतति ,
_____ वाहनानि सम्यक् गच्छन्ति ।

४ _____ गानं अस्ति , _____ शृणोमि ।

५ _____ पायसं पात्रे अस्ति , _____ अहं पिबामि ।

The following sentences help you understand the use of

न केवलं किन्तु .

Example: न केवलं अहं गानं गायामि ,
किन्तु नटनं अपि करोमि ।

१ _____ बालः रोदनं करोति , स्वयं शिरसि ताडयति ।

२ _____ गृहे शुनकः अस्ति ,
_____ मार्जारः अपि अस्ति ।

३ _____ अहं गणितं पठामि ,

_____ संस्कृत भाषामपि पठामि ।

४ _____ वाहनं नूतनं भवति , _____ सुन्दरं अपि ।

५ _____ अहं ओदनं खादामि ,
_____ फलानि अपि खादामि ।

Lesson -4 Chart.

Here is a chart containing nouns, a verb and many indeclinables. By selecting a noun and an indeclinable, you can form a short sentence with the verb. Try and form as many sentences as you can.

If you have a liking for mathematical work, try and figure out how many different sentences you can make and how many of them will correctly convey a meaning.

सः	सा	एषः	एषा	छात्रः	
नरः					
	सदा	तत्र	अत्र	सर्वदा	
बालः					बाला
	प्रातः			अधुना	
पुत्रः		पठति			
	सायं			प्रतिदिनं	
					पुत्री
		उच्चैः	नीचैः	अद्यः	सद्यः
		चिरं	पुनः	सम्यक्	एवं
	माधवः		उमा		

Lesson - 4. Glossary

The seasons:

हेमन्तः - (m) winter with snow

शरत् - (m) winter

वसन्तः - (m) spring

ग्रीष्मः - (m) summer

वर्षाः - (f) rainy season

शिशिरः - (m) dry cold season

शिशिरः is not experienced in most parts of India.

Each season lasts between 55 and 65 days.

According to the ancient texts, the duration of each season is fixed at a specific value in the range given above. The seasons Spring, Summer and winter generally fall within the corresponding ones observed in the west

The words give below are in the order in which they are seen in the text of the lesson.

हिमालयः (m) - The Himalayan mountains

हिमम् (n) - snow

सुन्दरम् (n) - beautiful

केन्द्रीय (m) adj. - central

केन्द्रीयविद्यालयः (m) - central school

(a common system of schools run by the Indian Government all over the country.)

विद्यालयः (m) - school

पूर्णम् (n) - full

पूर्णचन्द्रः (m) - full moon

विकसितानि (n) - in full bloom.

नदी (f) - river

हितः (m) - comfortable (also convenient)

निर्मलम् (n) adj. - pure

अधिकम् (n) adj. - much

वातः (m) - wind (air)

अवर्ण्यम् (n) - beyond description

पूर्णिमारात्रौ - full moon night (during)

शिखराणि - peaks

अचिन्त्यम् (n) - unimaginable

तस्य - its (this refers to case)

प्रतिबिम्बः (m) - reflection

हिमालयशिखरे - upon the Himalayan peaks

हृदयम् (n) - heart

सेव्यवृक्षाः (m) - apple trees

फलपूर्णम् (m) - full of fruits

(this word comes under the second case)

सेव्यफलम् (n) - Apple

अतिरुचिकरम् (n) - very tasty

प्रसिद्धम् (n) - famous

गमनागमनम् (n) - to and fro movement

सुखदा (m) - comfortable

प्रावीण्यम् (n) - talent, expertise

दल-तटाकात् (case) - from the Dal lake

परिस्थितिः (f) - climate (though it really
refers to the atmospheric condition)

शैत्यम् (n) - chillness

शीतकिरणेन - with her (cool) rays

प्रदेशः - term used to refer to an area
of a country or place.

देशः - country

द्रवति - melts

वर्षति - rains

पतति - falls

प्रकाशयति - shines

(the last four words are verbs. They are in
third person singular and in present tense)

प्रदर्शयन्ति - perform (exhibit).

Verb in present tense, plural.

सन्ति - are

भवन्ति - become or are

गायन्ति - sing (plural, third person)

Given below are some indeclinables. More indeclinables may be found in the section on indeclinables.

Indeclinables remain the same (i.e., do not change) with gender and number. Hence they can be easily used in sentences and remembered as well.

अतीव - very

यत्र यत्र - wherever तत्र तत्र - there all
(the two are always use together)

विशेषेण - specially

सर्वदा - always

अत्र - here

एव - adds stress to the subject as in the
use of "too"

तु - but however तु is not used
in the beginning of a sentence.

परन्तु - but

कदाचित् - sometimes

अत्यधिकम् - very much

यदा -when तदा - then
the two are always used together

i.e., तदा always follows यदा .

इदानीम् - now

अतः - so, therefore

तदानीम् - then (usually refers to the time
of occurrence of a particular event)

न केवलम् - not only किन्तु - but also
(in using the above two the word अपि च
is used at the end of the sentence)

अपि - also च - and

प्रायः - almost

इव - like

अथवा - alternatively

इति - so

केवलम् - only

ततः परम् - thereafter

Lesson-4 Expressing Numbers.

We have already discussed in an earlier lesson (lesson-2) one uses numbers from one to nine. In this lesson we will see how one would handle larger numbers. First we introduce Zero, the number whose use from very early periods is credited to India.

Zero is known as शून्यम् in Sanskrit.

In expressing any number which includes zeros in any of its digits, the word शून्यम् is used to refer to that digit.

Thus one can, in principle say a number by just expressing the digits making up the number, much the same way one would do with telephone numbers.

So 43695 may be expressed as

चत्वारि त्रीणि षट् नव पञ्च

In proper usage of Sanskrit, numbers are expressed in a somewhat different manner. The lower order digits are expressed first and then the higher order ones. For example,

125 will be expressed as पञ्चविंशति अधिक एक शतम् ।

Literally five and twenty above hundred is the translation.

This system is followed for all numbers above 100.

When we were preparing this note it was still 1997. we had planned to say

अष्टनवति अधिक नव शत अधिक एक सहस्र वर्ष

शुभ कामनाः ।

Simply, it was to be "good wishes for 1998"

Though it is past Jan.1 1998, the good wishes continue.

अधिक means more than.

The list below gives the Sanskrit equivalents for numbers between 0 and 50.

LESSON 5

टाम् हरिः च

Lesson 5 continues in the same format as the two previous lessons, in the form of a conversation. The conversation here relates to different aspects of daily routines and will introduce the student to new words.

Much of the conversation continues to be simple, most of it being in the present tense. Some expressions of common use are introduced and these will help the student form short sentences to convey simple ideas. This will constitute the very first step towards speaking Sanskrit.

टाम् (Tom) and हरिः (Hari) are friends. They have studied together in the U.S. हरिः has returned home to India and टाम् visits him.

टाम् - हलो एतत् किं 4931129 ?
विष्णु इण्डस्ट्रीस् वा ?
Hello, is this 4931129 ?
Is it Vishnu Industries ?

दूरवाणी चालिका - आम्
(Telephone Operator) - Yes

टाम् - तत्र हरिः अस्ति वा ?
Is Hari there ?
(literally, is Hari in there ?)

दू चा - आम् ददामि ।
Literally ददामि means I will give.
What is meant is, I will connect him to you.
What the Operator says she will give is the connection.

टाम् - हे हरे ! माम् स्मरसि वा ?
Hey Hari ! Do you remember me ?

हरिः - अरे कः टाम् ? कुतः ? न्यूयार्क तः ?
Hey, who ? Tom ? Where from ? New York ?

टाम् - न अत्रैव चेन्नै तः ।

No, here only, at Chennai.

द्विदिनं यावत् व्यापारार्थं आगतोऽस्मि ।

I have come down for business.

(On a business trip)

हरिः - कुत्र ते वासः ?

Where are you (put up) staying ?

टाम् - होटेल् चोळा, प्रकोष्ठसंख्या

पञ्चविंशत्यधिक त्रिशतम् (325)

Hotel Chola, Room Number 325

हरिः - अद्य समयः अस्ति वा ?

Do you have time today ?

टाम् - आम् , अपराह्णे तव कार्यालयं आगच्छामि ।

Yes, I will come down to your
office later (in the day)

Lesson-5 Part: 2

कार्यालये (In the Office)

टाम् - नमस्ते मम नाम टाम् ।

हरिं द्रष्टुम् आगतोऽस्मि ।

Greetings, my name is Tom. I have
come to see Hari.

दू चा - नमस्ते, हरिः भवन्तं प्रतीक्षते ।

Greetings, Hari is expecting you

दक्षिणतः गत्वा प्राच्याम् प्रथमं प्रकोष्ठम् ।

(Go) South and the first room on the East.

टाम् - हरिः

हरिः - टाम् , आगच्छ, आगच्छ, उपविश ।

चिरायते दर्शनं, किम् पिबसि ?

कार्फी अथवा चायं ?

Tom, come, come, sit down. Haven't seen
you in a long time (Long time, no see !)

What will you drink, coffee or tea ?

टाम् - न किमपि ।

Nothing (Basically, No Thanks)

हरिः - कुशलिनी वा सारह् ?

Is Sarah well ?

बिल् पञ्चवर्षीयः स्यात् खलु ?

Bill should be (must be) five years old, no ?

टाम् - आं, सर्वे कुशलिनः ।

Yes, all are well.

बिल् पाठशालां गच्छति ।

Bill goes to school.

का ते कथा ? किं ते वृत्तम् ?

What about you ?

(literally, what is your story ?)

हरिः - अहं अधुनापि अविवाहितः ।

I am still a bachelor.

अस्तु, यत्रकुत्रापि गच्छावः ।

Alright, let us go somewhere.

आलपनार्थम् बहु अस्ति ।

There is much to talk.

समुद्रतीरं गच्छावः ।

(let us) go to the beach.

तत्र गत्वा संभाषणं कुर्वः ।

Reaching there we shall chat.

समुद्रतीरे - At the beach

हरिः - अत्र वालुकायां उपविशावः ।

(let us) sit here on the sands.

टाम् - स्मरसि वा अस्माकं मयामि

समुद्रतट दर्शनम् ?

Do you remember our visit to Miami Beach ?

(literally, our sight of Miami Beach)

अहं चेन्नै समुद्रतटं रम्यतरं मन्ये ।

I think Chennai beach is more beautiful.

हरिः - भारते तु चेन्नै समुद्रतटं एव रम्यतमं

इति ख्यातम् ।

It is well known that Chennai beach is the most beautiful in India.

टाम् - पश्य, तरङ्गाः वेलामेत्य प्रतिगच्छन्ति ।

Look, the waves reach the shore and return.

पश्य, बुद्बुदाः तरङ्गेषु नृत्यन्ति ।

Look, the bubbles dance in the waves.

हरिः - टाम् सूर्योदयः अत्र मनोहरः अतः दर्शनीयः ।

Tom, sunrise here is very beautiful, therefore worth seeing.

गृहं गच्छावः । रात्रौ मद्गृहे एव भोजनम् ।

Let us go home. Dinner is at my home only.
(meaning, at night, we eat in my house)

टाम् - तार्हि गच्छावः ।

If so, let us go.

Lesson-5 Part:3

महापणमध्ये - At the Supermarket

हरिः - अहं तु निरामिषं खादामि ।

I eat only vegetarian food.

आमिषं इच्छसि वा ?

Do you like non-vegetarian (food) ?

टाम् - न, यत् त्वं खादसि तेन अलम् ।

No, whatever you eat is alright with me.
(literally, I will eat whatever you eat)

सेवकः - भो, किं वा आवश्यकम् ?

Sir, may I help you ?

(literally, what would you like ?)

हरिः - माची सूप् पेटिका द्वयं,

Two packets of tomato soup,

आलुकं एकं किलो,

a kilo of potatoes,

हरितं अर्ध किलो, वर्तुलकं अर्ध किलो,

cabbage, half a kilo, green peas, half a kilo,

कर्कटी एकं, किञ्चित् पलाण्डु ,

a cucumber, a few onions,

क्षीरं एकं स्पूतं, दधि अर्ध किलो,

a pack of milk, half a kilo curds,

फलानि ददातु , कदली, नारङ्गम् ,

give fruits as well, banana, oranges,

सेव्यं, अन्नासीफलम् ।

apples and pineapple.

हरिः - कृपा, आहत्य कति रूप्यकाणि ?
Please, how much altogether ?

सेवकः - अष्ट षष्टि रूप्यकाणि एव पञ्चत्रिंशत् पेसाः ।
Sixty eight rupees and thirty five paise.

Lesson - 5 : Grammar

In Sanskrit, the comparative and superlative are formed by adding the suffixes **तर** and **तम** to the generic form of the positive. We had an example of this in our previous lesson (Lesson 4). Let us review it here.

गमनागमनं कष्टं भवति
गमनागमनं कष्टतरं भवति

There are two examples in this lesson too.

चेन्नै समुद्रतटः (मयामि समुद्रतटः) तः
रम्यतरं अस्ति मन्ये ।
भारते चेन्नै समुद्रतटः रम्यतमः इति ख्यातः ।
While the first one is comparative, the
second is superlative.

Depending on the gender of the noun, the adjective in the comparative and superlative form will take the corresponding gender ending.

e.g. from the root word **रम्** we have the adjectives

रम्यः (m) रम्या (f) रम्यम् (n)
रम्यः पटः beautiful cloth
रम्या नारी beautiful lady
रम्यम् चित्रम् beautiful painting

Now let us look at the comparative.

रम्यतरः पटः more beautiful cloth
रम्यतरा नारी more beautiful lady
रम्यतरं चित्रम् more beautiful painting

The superlative.

रम्यतमः पटः most beautiful cloth

रम्यतमा नारी most beautiful lady
रम्यतमं चित्रम् most beautiful painting

Now let us look at another example.

उन्नतः पर्वतः a tall mountain

सह्यः उन्नतः पर्वतः The Sahya is a tall mountain
(The range known as the Western Ghats in India)

विन्ध्यः अन्नततरः पर्वतः ।

सह्यात् विन्ध्यः उन्नततरः पर्वतः ।

The Vindhya are taller.

Vindhya are taller than the Sahyas

हिमालयः उन्नततमः पर्वतः ।

हिमालयः विन्ध्यात् उन्नततरः ।

हिमालयः विन्ध्यात् अपि उन्नततरः ।

हिमालयः विन्ध्यात् एवं सह्यात् उन्नततमः ।

The Himalayas are the tallest mountains.

(Note that we are referring to the Himalayas in singular as is the practice in India)

The Himalayas are taller than the Vindhya.

The Himalayas are taller than both the Vindhya and Sahyas.

Here is an example using a feminine noun.

अयोध्या विशाला । Ayodhya is big.

माया विशालतरा । Maya (Hardwar) is bigger.

काशी विशालतमा । Kasi (Varanasi) is the biggest.

माया अयोध्यायाः विशालतरा Maya is larger than Ayodhya

काशी मायायाः विशालतरा Kasi is larger than Maya

काशी मायायाः अपि विशाला Kasi is even larger than Maya

काशी अयोध्यायाः एवं मायायाः विशालतमा ।

Kasi is larger than both Ayodhya and Maya.

The final example in neuter.

गरुडपुराणं बृहत् पुस्तकम् ।

Garudapurana is a big book.

रामायणम् बृहत्तरं (पुस्तकम्) ।

Ramayanam is bigger (a bigger book)

महाभारतं बृहत्तमं (पुस्तकम्) ।

Mahabharatam is biggest.

रामायणम् गरुडपुराणात् बृहत्तरम् ।

Ramayanam is bigger than Garudapuramam.

महाभारतं रामायणात् अपि बृहत् ।

Mahabharatam is even bigger than Ramayanam.

महाभारतं रामायणात् एवं गरुडपुराणात् बृहत्तमम् ।

MahaBharatam is bigger than both Ramayanam and Garudapuramam.

In Lesson 3, we saw how a simple sentence could be made.
A simple sentence will have three parts : a subject, a verb and an object. Let us look at some aspects of gender as applicable to objects.

A simple rule may be remembered for deriving the object from a noun which is masculine and ends with अ. Such nouns are known as अकारान्तः पुल्लिङ्गः .
Here are some of them.

बालः नरः गजः माधवः

When they become the object in a sentence, they change to (in singular) :

बालं नरं गजं माधवं respectively

Let us look at a few sentences now.

अध्यापकः बालं पाठयति ।

The teacher teaches the boy.

वानरः नरं पश्यति ।

The monkey sees the man.

[नरः , वानरः Do you see a connection ,
linguistic or otherwise ?]

When the dual form is used (द्विवचनं) the nouns become :

बालौ नरौ गजौ माधवौ respectively.

अध्यापकः बालौ पाठयति ।

The teacher teaches two (both) boys.

When used in plural, the nouns take the form :

बालान् नरान् गजान् माधवान् respectively.

अध्यापकः बालान् पाठयति ।

The teacher teaches the boys.

वानरः नरान् पश्यति ।

The monkey sees the men. (many)

What we have introduced here is the "case" as is known in the English Language. Simply case relates to how a noun is transformed when different types of references are made to the noun.

In all our lessons till now, we have mainly used the nominative case, which is what applies to the subject of a simple sentence. When a noun or pronoun is used as the subject of a verb, it is said to be in the nominative case.

The Nominative is the first of the eight cases in Sanskrit. Case is known as विभक्तिः and these are referred to by their numbering order. The Nominative being the first, is referred to as the प्रथमा विभक्तिः

We note that the subject of a sentence will always be in the Nominative case when the sentence is in Active voice. The subject may be in Singular, Plural or Dual.

In the English language, when a noun or a pronoun is used as the object of a verb, it is said to be in the Accusative case. The Direct object of a sentence should always be in the Accusative case.

In the English language, one observes that the form of the noun is the same for the Nominative and the Accusative. This is not so in Sanskrit. The noun assumes different endings depending on the number and case. It is usual in Sanskrit to present the information in the form of a table, where the rows correspond to cases and columns correspond to the Number. The variations are called declensions of the noun.

Case	Singular	Dual	Plural
Nominative	बालः	बालौ	बालाः
Accusative	बालं	बालौ	बालान्

Being the second, the Accusative case is called
द्वितीया विभक्तिः

Discussion of the different cases is really not part of this lesson. We simply set out to form a simple sentence consisting of a subject, a verb and an object and found that we can derive the object form of a noun from the subject form i.e., the Accusative case form from the Nominative case form. Full discussion of cases will be taken up in a subsequent lesson.

Before we close, we should also mention the Vocative case where a person is addressed.

हे हरे is how हरिः in the Nominative case is changed to from the Vocative case. This is similar to English, where one might say Oh Harry ! The Vocative case is the last case in Sanskrit, but is referred to as संबोधनप्रथमा विभक्तिः and not as अष्टमः विभक्तिः

Lesson 5 - Grammar

We have seen in the earlier sections that the Nominative and Accusative forms of nouns will be found in sentences containing a subject, verb and direct object.

Let us look at the declensions of a couple of nouns.

	Singular	Dual	Plural
Nominative	गजः	गजौ	गजाः
Accusative	गजं	गजौ	गजान्

Nominative	छात्रः	छात्रौ	छात्राः
Accusative	छात्रं	छात्रौ	छात्रान्

In general, masculine nouns ending in अ decline in the same fashion.

Consider some feminine nouns now.

	Singular	Dual	Plural
Nominative	माला	माले	मालाः
Accusative	मालां	माले	मालाः
Nominative	कथा	कथे	कथाः
Accusative	कथां	कथे	कथाः

Again the declensions shown are typical for most feminine nouns ending in आ

Here are the declensions for nouns in Neuter.

	Singular	Dual	Plural
Nominative	जलं	जले	जलानि
Accusative	जलं	जले	जलानि
Nominative	वनं	वने	वनानि
Accusative	वनं	वने	वनानि

The fact that the declensions for the Nominative and Accusative are identical need not confuse the student who might be expecting some variations in the declensions.

Again the declensions are typical for neuter nouns ending with अं

We must remember that verbs must be conjugated in accordance with the number and person of the noun used in the subject. We have already introduced this concept earlier, but a short revision is useful.

We add suffixes to the root form of the verb to derive the different conjugations. Consider the verb पठ् which is in its root form. It means to study. In present tense

पठ् conjugates as :

	Singular	Dual	Plural
III Person	पठति	पठतः	पठन्ति
II Person	पठसि	पठथः	पठथ
I Person	पठामि	पठावः	पठामः

It will be useful for the student to remember the following suffix rules presented in table form. These apply in the present tense.

	Singular	Dual	Plural
III P	root+अ+ति	root+अ+तः	root+अ+अन्ति
II P	root+अ+सि	root+अ+थः	root+अ+थ
I P	root+आ+मि	root+आ+वः	root+आ+मः

Observations

In Sanskrit when conjugations of verbs are shown, the third person conjugations are shown first followed by second person and then first person, an indirect reminder that the I (ego !) should find the last place in the world !

Lesson-5 Exercise I

The exercises in this section are meant to familiarize the student with the usage of nouns in different persons and number (Singular, Plural or Dual).

A Brief Review - Formation of simple sentences.

In forming simple sentences the noun and the verb used should correctly reflect the Number and Person in respect of the subject. Look at:

नरः कार्यालयं गच्छति ।

Man goes to the workplace (office)

This when changed to plural becomes

नराः कार्यालयं गच्छन्ति ।

Men go to the workplace

The verb is conjugated in accordance with the form of the noun. The forms in which the verb अस् is used was discussed in lesson and also the different forms of the personal pronouns. In this lesson we have also seen declension of अकारान्त पुलिङ्ग words in the nominative case.

	Singular	dual	Plural
Nominative	नरः	नरौ	नराः

The verb गच्छति corresponds to the third person singular (एकवचनम् प्रथमपुरुषः). The basic rule for forming such verb forms was also discussed in an earlier lesson and the suffixes to be added to the root form of the verb shown.

	Singular	dual	Plural
Suffix for Present tense			
in third person	ति	तः	अन्ति
first person	आमि	आवः	आमः
ex: 3rd person	पठति	पठतः	पठन्ति
first person	पठामि	पठावः	पठामः

Now for the exercises. Change the following sentences in third person singular to third person plural.

1. नरः ग्रामं गच्छति ।

The man goes to the village.

2. छात्रः पाठं पठति ।

The student studies the lesson.

3. काकः फलं खादति ।

The crow eats the fruit.

4. गजः जलं पिबति ।

The elephant drinks water.

5. वानरः वत्र उपविशति ।

The monkey sits there.

Change the following sentences in third person plural to third person dual.

Example : जनाः चलचित्रं पश्यन्ति ।
People watch the movie.

जनौ चलचित्रं पश्यतः ।

1. मयुराः तत्र नृत्यन्ति ।
Peacocks dance there.

2. अश्वाः मन्दुरायां तिष्ठन्ति ।
Horses stand in the stable.

3. बालाः क्षीरं पिबन्ति ।
Boys drink milk.

4. जनकाः पुत्रान् पोषयन्ति ।
Fathers bring up sons

5. युवकाः फलानि आनयन्ति ।
Youths bring fruits.

Lesson - 5 Exercise - II

The personal pronoun अहं declines as :

Singular	Dual	Plural
अहं	आवां	वयं

Change the following sentences in first person singular to first person Dual as well as first person Plural.

Example :

अहं कार् वाहनं चलामि
आवां कर् वाहनं चलावः
वयं कार् वाहनं चलामः

1. अहं सङ्गीतं पठामि
2. अहं कार्फी पिबामि

3. अहं समुद्रतीरं गच्छामि
4. अहं निद्रां करोमि
5. अहं पुस्तकं लिखामि

The verb पठ् conjugates as :

II person	पठसि	पठथः	पठथ
	(Singular)	(Dual)	(Plural)

The personal pronoun "you" declines as :

Singular	Dual	Plural
त्वं	युवां	यूयं

Now change the following sentences in second person singular to second person plural. The verbs conjugate in the same manner as indicated for पठ्

Example :

त्वं संस्कृतं पठसि
यूयं संस्कृतं पठथ

1. त्वं कुत्र वससि
2. त्वं किमर्थं हससि
3. त्वं नगरे जीवसि
4. त्वं विदेशं गच्छसि
5. त्वं फलं खादसि

Lesson - 5 Exercise III

Examine the chart form given below. The word in the inner square is the subject of a sentence to be formed by selecting an object from the middle square and a verb from the outer square. Make as many meaningful sentences as possible.

|-----|
 | पठति गच्छति |

	संस्कृतं देवालयं			
	पाठः	-----	गृहं	
	सः			
	फलं	-----	जलं	
	पुस्तकं कार्यालयं			

पश्यसि खादति पिबति				

Here are some simple questions based on the lesson.
Try and answer them. An example is given.

Example: हरिः तत्र अस्ति वा ?
आं हरिः अत्र अस्ति ।

Note however, this is not the same answer given by the telephone operator. So, answers to the questions are not to be found in the sentences of the lesson. The questions are similar to those found in the lesson but are presented in a general manner.

1. पिता तत्र अस्ति वा ? आं -----
2. पुस्तकं तत्र अस्ति वा ? न-----
3. हे चार्लस् , मां स्मरसि वा ? आं,-----
4. हे कुमार , शङ्कर स्मरसि वा ? आं,-----
5. हे टाम् , पुस्तकं पठसि वा ? -----
6. हे हरे , पत्रं लिखसि वा ? -----
7. हे गोविन्द , ओदनं खादसि वा ? -----
8. हे टाम् , सेल्लूलार दूरवाण्यां भाषसि वा ? -----

Here are some direct questions.

1. अरे, विल्लियं, कुतः ? Ans: अहं डेल्लीतः ।
2. कुत्र ते वासः ? Ans: चेन्नै नगरे मे वासः ।

Here the student is introduced to the ते and मे combination. ते and मे go together.

ते - your, मे - my,
so use मे in the answer.

3. कुत्र ते भोजनम् ? छात्रावासे _____

छात्रावासः - student hostel;
a place where students live.

Note how the word is coined from छात्रः and वासः

4. कुत्र ते पुस्तकं ?

This question may be answered with a single word, प्रकोष्ठे.

प्रकोष्ठम् means room. One word answers are perfectly appropriate. Now try and answer the questions below.

5. कुत्र ते वाहनम् ?

6. अद्य समयः अस्ति वा ?

7. अद्य जलचित्रं अस्ति वा ?

8. अद्य परीक्षा अस्ति वा ?

Here are some more questions, good for daily use!

1. किं पिबसि ? काफीं अथवा चायं ?

काफीं - coffee चायं - tea

you can answer this as चायं एव - only tea

2. किं खादसि ? कदली अथवा सेव्यफलं ?

3. किं चूषसि ? फलरसं अथवा क्षीरम् ?

4. किं पश्यसि ? मार्जारं अथवा शुनकः ?

A Conversation

Here is the text of a simple conversation between two friends लक्ष्मि and विमला. Try and understand the conversation. Word meanings for new words are given at the end.

विमला - लक्ष्मि ! नमस्ते ।

लक्ष्मि - विमले नमस्ते । सुप्रभातं ते ।

विमला - सुप्रभातं । आगच्छ, अन्तः आगच्छ ।
अपि कुशलिनी ?

लक्ष्मि - आं अतीव कुशलिनी । त्वं कथं असि,
अन्ये च ?

विमला - आं अहमपि । सर्वत्र कुशलम् ।
लक्ष्मि चिराय त्वां पश्यामि ।

लक्ष्मि - का ते दूरवाणी सङ्ख्या ? सङ्ख्या नासीत् ।
अथः दूरवाणीम् कृत्वा आगन्तुं न शक्ता ।

विमला - चत्वारि नव शून्यं एकं त्रीणि पञ्च सप्त ।
4 9 0 1 3 5 7

लक्ष्मि - आं मम अपि इच्छा अस्ति त्वां द्रष्टुम् ।
अद्य अत्र नगरं आगता ।
अतः त्वां अपि द्रष्टुं आगता ।

विमला - कुत्र ते वासः ? जन्म गृहे वा ?

लक्ष्मि - न, अग्रजस्य गृहे । तस्य पुत्रस्य
प्रथमजन्मदिनं श्वः एव ।

विमला - सुष्ठु , अतः ते दर्शनभाग्यं एवं खलु ?
अधुना किं पठसि ?

लक्ष्मि - संस्कृतं एम् .ए कक्ष्यायां प्रविष्टा ।

विमला - साधु , अहं अतीव सन्तुष्टा अस्मि,
यत् त्वं संस्कृतं एव पठसि इति ।

लक्ष्मि - इदानीं संस्कृते अभिरुचिः वर्धिता ।
इण्टर्नेट् माध्यमे अपि संस्कृत पाठः
अस्ति खलु ?

विमला - एवं वा ? संस्कृतस्य प्रचारः सर्वत्र अस्तु ।

Word meanings :

कथमसि - How are you ?

अन्ये च - others too

चिराय - in a long while

मम इच्छा अस्ति - I am anxious too

द्रष्टुम् - to see

जन्मगृहे = in the house where one is born
(reference to parents' house)

अग्रजस्य - elder brother's

प्रथमजन्मदिनं - first birthday

सुष्टु - good

दर्शनभाग्यम् - a chance to see (भाग्य may actually be
taken as lucky chance)

प्रविष्टा - admitted (past tense)

साधु - well

सन्तुष्टा - happy

अभिरुचि - interest

वर्धिता - increased

In the above conversation, try and understand who is visiting who. Pick up some words from the conversation, which you can use in your own conversations in Sanskrit.

Given below is a story. The story is likely to be a familiar one for those who have read many fables. The verbs in the story are all in the present tense and hence it is as if the story is a narration of what is happening. The words newly seen here will add to your vocabulary.

शशः कूर्मः च

एकदा एकस्मिन् वने एकः शशः अस्ति ।

तस्य मित्रं कूर्मः अस्ति ।

कूर्मः मन्दं चलति ।

किंतु शशः सर्वदा शीघ्रं धावति ।

एकस्मिन् दिने शशस्य कूर्मस्य च परस्परं

धावन स्पर्धा भवति ।
एकः वानरः निर्णयकः अस्ति ।
कूर्मशशौ वृक्षसमीपात् धावनं कुरुतः ।
जलाशायपर्यन्तं यत् दूरं अस्ति, तत् यः पूर्वं
प्राप्नोति, सः विजयी ।
शशः अतिशीघ्रं तस्य धावनं करोति ।
कः पूर्वं अन्तिमस्थानं आगच्छति ?
चिन्तनं कृत्वा एतत् वद ।
बहुदूरं धावित्वा शशः तिष्ठति ।
कूर्मः आगच्छति वा पश्यति ।
कूर्मः मन्दं मन्दं आगच्छति ।
शशः चिन्तयति, किञ्चित् विश्रान्तिं कृत्वा
गच्छामि इति ।
शशः वृक्षस्य मूले उपविशति ।
अज्ञात्वा शनैः निद्रां करोति ।
कूर्मः विश्रान्तिं विना मन्दं मन्दं चलति ।
ततः कूर्मः जलशयस्य समीपं स्वल्पसमयेन
आगच्छति ।
तदानीं शशः जाग्रति, शीघ्रं उत्थाय पश्यति ।
कूर्मः जलशयस्य समीपपर्यन्तं प्राप्नोति, सः
स्पर्धायां विजयी भवति ।
शशः शीघ्रं अवशिष्टस्य दूरस्य धावनं आरभते ।
किन्तु किं प्रयोजनम् ? शशस्य आगमनात् पूर्वं
कूर्मः विजयी भवति ।
निर्णयकः वानरः वदति, त्वं अलसः असि ।
मन्दं निरन्तरप्रयत्नेन स्पर्धायां विजयप्राप्तिः ।
एवं शनैः शनैः निरन्तरं पठित्वा संस्कृतभाषां
अपि सर्वे पठन्तु ।

Word Meanings:

शशः - rabbit

कूर्मः - Tortoise

एकदा - once upon a time

एकस्मिन् वने - in a forest

तस्य	- his
मन्दम्	- slowly
चलति	- moves
शीघ्रम्	- fast
परस्परम्	- between each other
धावनस्पर्धा	- running race
निर्णयकः	- judge (umpire)
वृक्षसमीपात्	- near the tree (from a place near the tree)
जलाशयपर्यन्तम्	- till the pond
दूरम्	- distance
विजयी	- winner
अन्तिमस्थानम्	- finishing point
चिन्तनं कृत्वा	- thinking over
बहुदूरम्	- for a long distance
विश्रान्तिं	- rest
वृक्षस्यमूले	- at the bottom of the tree
अज्ञात्वा	- unnoticed
निद्राम्	- sleep
विश्रान्तिं विना	- without taking rest
स्वल्पसमयेन	- in a short time
तदानीं	- then
उत्थाय	- arising
अवशिष्टस्य दूरस्य	- remaining distance
निरन्तरप्रयत्नेन	- through constant effort
विजयप्रापतिः	- the attainment of success.

The conversation below is supposed to have taken place between Kalidasa, the undisputed king among the Poets of India who composed in Sanskrit, and a little girl.

Many things are obvious from the text seen, from literacy and education for girl children to the fact that writing was done on Palm leaves. There is no information available about Kalidasa's time, though scholars have conjectured

times which vary from 1400 B.C to 700 A.D

The beauty of this often recited verse is its metrical structure. Some liberty has been taken by the Poet in the ordering of the words.

कालिदासः - का त्वं बाले ?
बाला - काञ्चनमाला ।
कालिदासः - कस्याः पुत्री ?
बाला - कनकलतायाः ।
कालिदासः - हस्ते किं ते ?
बाला - तालीपत्रम् ।
कालिदासः - का वा रेखा ?
बाला - का खा गा घा ।

The conversation is known through its form in verse.

का त्वं बाले काञ्चनमाला कस्याः पुत्री कनकलतायाः ।
हस्ते किं ते तालीपत्रं का वा रेखा का खा गा घा ॥

We give below the words rearranged for you to follow the conversation. The words in parantheses are implied.

बाले त्वं का ?
(अहं) काञ्चनमाला ।
(त्वं) कस्याः पुत्री ?
कनकलतायाः (पुत्री)
ते हस्ते किं (अस्ति) ?
(मे हस्ते) तालीपत्रं (अस्ति)
(तत्र) का वा रेखा ?
(तत्र) का खा गा घा ।

तालीपत्रम् - Palm leaf (used for writing)

रेखा - letters (of a script)

At this website, we have a page on Palm leaf manuscripts, in which you will see a leaf from a manuscript. Though small in size, the leaves often accommodate as many as fourteen to twenty

lines of text, where each line may have more than thirty syllables! The Multilingual Applications link seen below in the footer of the page has the details.

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ।

Learning gives modesty ; Through modesty does man attain worthiness; On account of worthiness, he gains wealth. With the ability to give for charity with his wealth, he gains happiness.

सुखार्थी चेत् त्यजेद् विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

If you desire comfort, you should give up learning; Should you desire to acquire learning you should give up comfort. How can a person wanting comfort acquire learning? And how can a person enjoy comfort if he wants to learn?

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

A student gets a fourth of his learning from his teacher; a fourth through his own intellectual efforts, another fourth from his class-mates and the last fourth in course of time.

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तकाले सम्प्राप्ते काकः काकः पिकः पिकः ॥

The crow is black, the cuckoo is black. What is the difference between the two then?
At spring time, a crow will be a crow and a cuckoo, a cuckoo!

Lesson - 7 Part-1 Mohan and Usha

In this lesson, the student is introduced to the concept of past tense. The lesson is presented through a story. The thoughts mentioned herein are those of "Sanathana Dharma" as found in the ancient texts from India and relate to the creation of the universe.

It is late in the evening, around 8.00PM. Usha and her younger brother Mohan have finished dinner and are watching TV. They get bored with what they see.

मोहन् - भगिनि , अहो कथं इदं पश्येव ?
अत्र सदा चलच्चित्रस्थं गानं नर्तनं च ।
Sister, Oh! How can we watch this?
Always songs and dances from movies.

उषा - आं, तर्हि किं कुर्वः ? पितामहं पृच्छावः ।
सः आवयोः कामपि कथां वदेत् ।
Yes, what shall we do then ?
(let us) ask Grandfather. He will tell us a story.

मोहन् - सम्यक्
Good

-----They go to their Grandfather-----

मोहन् , उषा - तात तात ! कथां वदतु कथां वदतु ।
Grandfather, tell us a story, tell us a story.

पितामहः - कां कथां श्रोतुं इच्छथः ?
भगवत्कथा वा , पञ्चतन्त्रं वा , उत अन्या वा ?

What story do you wish to hear,
about God, Panchatantra or something else?

उषा - भवान् पूर्वं अवदत्किल , कथं पुरा भगवान्
ब्रह्माण्डं असृजत् इति । तां कथां कथयतु ।

Once you mentioned how the Lord created the universe. Tell that story.

पितामहः - अस्तु अस्तु , एकाग्रतया शृणुतं । पुरा
Well, well, Listen attentively. Long time ago.....

मोहन् - सहस्रवर्षेभ्यः प्राक् ?
A thousand years ago ?

पितामहः - न केवलं सहस्रवर्षेभ्यः प्राक् ,
किन्तु कोटिकोटि वर्षेभ्यः अपि प्राक् ।
कालस्य गणनां अन्यस्मिन् दिने वदामि ।
Not merely a thousand years ago, but crores
of years ago. Another day I will tell you how
to reckon Time.

Lesson-7 Part 2. Avyaktam

पितामहः - सदेव आदौ इदमग्र आसीत् ।
In the beginning, only "Sat", the Supreme Being
was there.

मोहन् - तात तात , सत् इत्यस्य कोऽर्थः ?
Grandpa, What is the meaning of
Supreme Being (here)?

पितामहः - सत् इति केवलं चैतन्यं एव आसीत् ।
तदानीं दिक् , कालः वस्तु वा किमपि न आसीत् ।
Sat, only pure consciousness, was present.
At that time, there was no space, time
or matter.

तदा कालस्य स्फुरणमपि नासीत् ।
यदा सृष्टेः समयः अभवत् तदा तच्चैतन्यस्य इच्छा
अभवत् । इदानीं सृष्टिं समारभे इति ।

At that time, there was not even the perception
of time. When it was time for creation, the
desire arose in the Supreme Being.
I shall start creation.

पितामहः - ततः तत् अव्यक्तं अभवत् ।

Then the Supreme (being) transformed itself into the "Avyakta" form.

उषा - अव्यक्तं इति किं ?
What is Avyaktam ?

पितामहः - अव्यक्तं इति यत् इदं तत् इति स्पष्टतया
न निर्णेतुं शक्यं तत् ।

That cannot be clearly ascertained is called
Avyakta.

यत् इन्द्रियैः द्रष्टुं शक्यं तत् व्यक्तं ।

That which can be perceived by the senses is
called Vyaktam.

अव्यक्तस्य तत् स्वरूपं इन्द्रियैः न द्रष्टुं शक्यम् ।
तस्मात् अव्यक्तं इति नाम ।

That form of the Supreme Being cannot be
perceived by any of the senses. So it is called
Avyaktam.

Lesson-7 Part-3 Creation

मोहन् - तात तात , किञ्चिदपि न अवगच्छामि ।

Grandfather, I don't understand anything !

पितामहः - तिष्ठ तिष्ठ , अवधानेन शृणु ।

Wait Wait, hear patiently.

सम्यक् अवगच्छेः ।

You will understand well (it will be clear)

पितामहः - ततः परं तस्य सतः अव्यक्तं
स्वरूपं भेदज्ञानाय योग्यं महत् अभवत् ।

Then, the form prone to differentiation
began to manifest. Then the Avyakta
form of the Lord changed to the form
of Mahat.

उषा - महत् इति किं ?
What is Mahat ?

पितामहः - महत् इति न किमपि वस्तु ।

परन्तु समष्ट्यात्मनः

ब्रह्माण्डस्य सृष्टेः पूर्वस्वरूपं महत् इति ख्यातम् ।

Mahat is not any matter (which you see).

Mahat is the state of the Supreme being before the creation of the Universe, (referred to as the whole - yet to take different forms).

ततः परं तत् महत् अहङ्कारः अभवत् ।

Then the Mahat form became the Supreme Ego.

अहङ्कारः त्रेधा व्यभजत् ।

The Ahankara divided into three.

ते सात्त्विकराजसिकतामसिकाहङ्काराः ।

They are Satvik Rajasik and Tamasik Ahankaras.

मोहन् - तमः इति ?

Thamasa means ?

पितामहः - तमः इति अन्धकारः ।

Thamas is Darkness.

अत्र अन्धकारः न प्रकाशस्य अभाववत् ।

Here, Darkness is not like the absence of Light.

परन्तु , चैतन्यस्य प्रायः अप्रकाशतां एव ज्ञापयति ।

But it shows the near absence of Conciousness.

Lesson-7 Part 4 The five elements

पितामहः - तामसाहङ्कारात् घनीभावेन पञ्चभूतानि

अभवन् ।

From the Tamasa Ahankara emerged the five prime elements by becoming gross (visibly big)

उषा - कानि एतानि भूतानि ?

What are these elements ?

पितामहः - आकाशः , वायुः , तेजः , उदकं , एवं पृथिवी ।

Ether (Space) , Air, Fire, Water and the Earth.

प्रथमतया आकाशः आविरभवत् ।

तस्य शब्दः एव गुणः ।

First emerged the element called Akasa or Ether.

Its quality is Sound.

तस्मात् आकाशात् वायुः अजायत ।

From Ether(space) emerged Vayu or motion.

तस्य वायोः द्वौ गुणौ । शब्दः एवं स्पर्शः च ।

Vayu possesses two qualities. Sound and touch (feeling)

वायोः तेजः अभवत् । तेजस्य त्रयः गुणाः ।

शब्दः स्पर्शः रूपं च ।

From Vayu came Tejas. It has three qualities, Sound, touch and Form.

तस्मात् उदकं अजायत ।

उदकस्य चत्वारः गुणाः ।

From it came Water. Water has four qualities.

शब्दस्पर्शरूपरसाः । ततः पृथिवी अभवत् ।

Sound, touch, form and taste are they.

Finally came the Earth.

तस्याः पञ्च गुणाः उपरि उक्ताः चत्वारः

गुणाः एवं गन्धः अपि च ।

It has five qualities. In addition to the above four, the quality of smell.

Lesson 7 , part-5

मोहन् - एतानि भूतानि कानि ?

यानि वयं पश्यामः ?

What are these elements ? Those which we see ?

पितामहः - न, एतानि सूक्ष्मभूतानि ।

No, these are subtle elements.

यदा एतानि सूक्ष्मभूतानि परस्परं मिश्री भवन्ति,

तदा अस्माकं दृष्टिगोचराणि भवन्ति तानि

लौकिकभूतानि ।

When these subtle elements combine with each other, they become perceivable by us: the worldly elements.

एवं प्रकारेण अस्माकं दृश्यमानं इदं जगत् अभवत् ।

In this manner the visible universe was formed.

पितामहः - अद्य अत्रैव समापयामः ।

Today we shall conclude with this.

मोहन् - अत्रैव समापयति किं ? कथं सूर्यः , चन्द्रः ,

भूमिः एवं देवमनुष्यादयः प्राभवन् ?

Are you going to stop here ? How were the Sun, Moon, Earth and the Devas, Humans were created ?

उषा - न न , मानुषमृगादीनां सृष्टिः कथं अभवत् ?

No No, How did the creation of humans and animals take place ?

पितामहः - इदानीं अतीव विलम्बः अभवत् ।

युवां निद्रार्तुं गच्छतम् ।

अनन्तरं अन्यस्मिन् दिने सर्वं वदामि ।

It is quite late now. You two go to sleep.
Another day I will tell you everything.

Lesson-7 Grammar: Part-1

This lesson has introduced many new concepts to the student. Among these, the concept of sandhi

सन्धिः will be taken up for discussion now.

(Since this concept is very important, a separate lesson is planned to provide additional details.

The presentation here will suffice to give the student an idea of the formation of सन्धिः)

It is a common practice in Sanskrit to present combinations of words as a single word. What this means is that in a sentence two or more words may be written together as a single combination replacing the original individual words. So what may be seen as a single word in a sentence could well be the combination of more than one word which could well have been used independently in the sentence.

When words are combined, Vowels may combine leading to Vowel combinations called स्वर सन्धिः or consonants may combine leading to हल् सन्धिः. Let us now look at some of the words used in the lesson.

The word स्पुरणमपि is obtained as a combination of स्पुरणं and अपि

Thus स्पुरणं + अपि = स्पुरणमपि

Other examples are:

न + आसीत् = नासीत्

The word गजाननम् means elephant faced and is actually a combination of

गज + आननं = गजाननम्

So one can see that a word ending with vowel अ or आ and a word beginning with vowel अ or आ results in आ as the combination.

This is true also when the both the combining vowels are अ . Look at an example:

हिम + अचलं = हिमाचलम् or snow clad mountain.

The student may well ask at this point, how does one find out if a given word is actually a combination of other words. That is, are these rules to separate out a given word into more words? The answer is that one must have knowledge of the words forming the sandhis, which comes only after periods of training in the language. We shall therefore give only the rules for combining words.

Combining consonants.

The word तच्चैतन्यं is obtained by combining तत् and चैतन्यं. This is an example of hal sandhi or consonant combinations.

Here are a few more examples.

तत् + चिन्तनं = तच्चिन्तनं

आविर् + अभवत् = आविरभवत्

काम् + अपि = कामपि

The consonant sandhi are quite complicated and we will not be able to deal with them in any detail except to indicate some and show the manner in which the sandhi is formed.

अवदन्किल is the combination of अवदन् and किल.

In this case, when the consonants combine they merely form a conjunct.

i.e. न् + कि = न्कि

likewise भगवन्शृणु is भगवन् + शृणु

मन्त्रिन्वद is मन्त्रिन् + वद

Let us look at इदमग्र आसीत्

This is a combination of इदम् + अग्रे + आसीत्

Note that the text combine अग्र where as we have split it as अग्रे. The rule for sandhi in this case says that when the swara ए is followed by the long vowel आ, the ए becomes अय् and य् becomes silent.

Thus अग्रे becomes अग्र. Here अग्र means first.

इदम् + अग्रे follows the same principle as mentioned earlier and would become इदमग्रे if not followed by any word beginning with अ. ex. इदमग्रे भवति

When however the same ए if followed by the short vowel अ , the अ will become silent in the combined word.

Ex: इदमग्रे + अभवत् -> इदमग्रेऽभवत्

Note that between ग्रे and भ a special symbol has been written.

This symbol known as the अवग्रहः (avagraha)

denotes that in the combination the swara अ has been rendered silent but will appear when the words are split and pronounced separately.

We have now seen a few examples of combinations involving ए as the initial or first vowel. If the second word begins with a swara (vowel) different from अ , the ए in the first word becomes अ and the swara in the second word is retained as it is.

When the swara in the second word is अ it is rendered silent but shown through the ऽ avagraha symbol which looks similar to the english letter s.

The student may keep in mind the fact that sandhis involving ए as the ending vowel in the first word

will in general change to अ .

More examples of sandhi.

इत्यस्य is इति + अस्य

अत्यल्पम् is अति + अल्पम्

इत्यादि is इति + आदि

The combinations of इ and अ results in य.

Consider a new case.

कोऽर्थः कः + अर्थः

In this particular instance, the sandhi between कः and अर्थः takes the form कोऽर्थः. This is quite a common case of sandhi involving the visarg.

Whenever a combination of a consonant with Visarg occurs before a short अ, it will take the form ओ. As explained earlier, the avagraha denotes the silent अ and when the combined word is split the अ will come back to the second word.

At this point, the student will do well to remember the different types of sandhis by memory, even though there are rules expounded in the Vyakarana of Panini as to how such sounds are derived. It is beyond the scope of this short course to go into the finer details of the sandhis at this point. There will be a separate lesson devoted to this topic.

Examples of combinations involving a change of consonants.

सदिति सत् + इति

तदिति तत् + इति

तदेव तत् + एव

तदपि तत् + अपि

तदुक्तं तत् + उक्तं

One may take it in general that the consonant त ending a word followed by any vowel(short or long) in the next word will transform into a द.

दिक्काल दिक् + काल is a single consonant sandhi.

अत्रैव अत्र + एव

The general rule is to change ए or ऐ ending a second word to ए , when the first word ends in अ or आ :

ममैव	मम + एव
यदैव	यदा + एव
ममैक्यं	मम + ऐक्यं

General caution on sandhis.

Please note that splitting a word cannot be done arbitrarily. It would require a lot of reading and practice and sizeable vocabulary on the part of the student.

For reference and also to present the intricacies of sandhis has been derived from the information provided in the Sanskrit Reader prepared by the Samskrit Education Society.

For this reason the student should not attempt to split any word into constituent words, until his/her understanding of the language is good and he/she is familiar with many roots from which words are derived.

Lesson-7 Grammar: Part-2

1.Word repetitions:

तिष्ठ तिष्ठ , अस्तु अस्तु etc.,

These repetitive words are frequent in Sanskrit and other Indian languages as well. One finds them used in conversations. There are generally no rules about which words can repeat. Typically when a person answers a question with a single word or commands one with a single word, such repetitions are heard. It is common practice for many Indians to retain this in their conversations in English too ! You might find someone saying wait wait, no no, good good etc. Amusing is it not ? yes yes !

तिष्ठ means wait and अस्तु means alright or yes.

2.Negation of nouns.

It is to Sanskrit that most ancient languages have

their tradition of negating a noun by the additions of a short vowel अ as a prefix.

ex: व्यक्तम् - clear, manifested, perceivable clearly by the senses.

When अ is added as a prefix the word becomes अव्यक्तम् - unclear

Other examples are:

सत्यम् - Truth असत्यम् - Falsehood

मरणम् - death अमरणम् - immortality

Now, when the noun begins with a Swara

(i.e.vowel) the अ prefix becomes अन् .

These are some examples:

अन्तम् - end, अनन्तम् - endless

ऋतम् - Truth अनृतम् - false

(note ऋ is a swara)

उष्णम् - heat अनुष्णम् - lack of heat

The reader's attention is drawn to the presence of similar usage in the Romantic languages and English as well.

Theist	atheist
gnostic	agnostic
aerobic	anaerobic
official	unofficial
ending	unending

A Word of Caution

The student is advised that he\she should remember that the meaning of a word is negated with the prefix अ only when the word is a noun or adjective.

Any word beginning with अ is not a negation of the word without the अ. When अ precedes a verb, the meaning may be different. The student is informed that most verbs in their simple past tense take the prefix अ . This will be explained later in the course of the lesson. We did see however in lesson 2 that the prefix आ (long vowel) will give the opposite

meaning of the verb as in the example:

गच्छति

goes

आगच्छति

comes

नयति

takes along

आनयति

comes back with

For the beginner who is eager to speak Sanskrit as quickly as possible, some of these discussions may seem unimportant. Yet these points are given primarily to reinforce the idea that many words in Sanskrit are built from related words and in all cases from fundamental roots.

Lesson-7 Grammar: Part-3

In this lesson, a few examples of what are known as समासाः have been used. A समासः is basically a combination of two nouns, adjectives or nominal stems. A detailed explanation of समासाः is beyond the scope of this on-line series of lessons. The student is however introduced to the concept through examples used in the lesson.

The word महत्स्वरूपम् is a combination of two nouns महत् and स्वरूपम् . The components of the word are in neuter and are in the nominative case.

This is an example of द्वन्द्वसमासः .

Consider the somewhat long word:

सात्त्विकराजसिकतामसिकाहङ्कारः

This is a combination of

सात्त्विक अहङ्कारः राजसिक अहङ्कारः

and तामसिक अहङ्कारः

When joined together, the three attributes of the same noun अहङ्कारः , which means self or ego, will naturally become plural. so the ending becomes

अहङ्काराः

Also note the सन्धि in the final part of the word

तामसिकाहङ्काराः .The word तामसिक and अहङ्काराः
combine into तामसिकाहङ्काराः.

Let us see another example:

देवमनुष्यादयः is देव + मनुष्य + आदयः

This word means the Gods, the humans and others. In the English language, one would probably write this as gods, humans, etc.

Consider the word:

शब्दस्पर्शरूपरसाः This will be identified as

शब्दः + स्पर्शः + रूपः + रसः

This is another example of a samasa similar to महत्स्वरूपम् explained earlier. Here four nouns have been combined into a single word. However note the difference in this example. The final component noun रसः is ending as रसाः in plural. This is the indication that all the four nouns are taken together.

In the previous example of महत्स्वरूपम्, the component महत् was actually an adjective of the noun स्वरूपम् and so together they formed a Nominative singular. In the present case however, शब्दः, स्पर्शः, रूपः and रसः are distinct and independent from each other. Collectively they form one word in plural.

Use of respectable form भवन्तः (भवान्)

The student will note that the children when addressing their grandfather, use the respectable form of addressing a person. This is not really very common. However most children in India were taught to use the respectable form with all elders. So instead of saying त्वं, the child addresses the grandfather as भवान् .

Difference between इत्यादीनि and इत्यादिः

Both words are used to signify the meaning of etcetera (and so on, & others). However, unlike in

English the singular and plural are differentiated.
For instance, if one were using a string of singular words such as

अश्वः, गजः then इत्यादि would be used to signify etcetera. When used in the context of a string of words in plural form like फलानि , पुष्पाणि

then इत्यादीनि would be the correct usage.

इत्यादयः is the adjective form.

Lesson-7 Grammar Part-4

Deriving nouns and adjectives from other nouns :

In Sanskrit, one can derive nouns and adjectives from other nouns by slightly transforming them.

Let us look at

रामः दशरथस्य पुत्रः ।

Rama (is) Dasaratha's son.

We can say this as:

रामः दशरथिः

where दशरथिः denotes Dasaratha's son.

Likewise

लक्ष्मणः सुमित्रायाः पुत्रः would become

लक्ष्मणः सौमित्रिः

The student will observe that such derivations generally apply to the genitive case where a noun is derived to indicate something relating to or derived from it.

In the Upanishads, one finds the name गार्गी (gargi).

This is derived from गर्गस्ये.

गर्गस्ये पुत्री गार्गी । Similarly in Kenopanishad one sees हैमवती which is derived from

हिमवतः पुत्री हैमवती

In our lesson, the terms सात्त्विकः is derived from the सत्त्व which denotes a gentle or good quality. An ahankara which partakes of the satvaguna is

सात्विकाहङ्कारः (note the sandhi).

Similarly words are derived from the qualities

रजस् and तमस् respectively.

Let us look at some other interesting derivations.

शुनः means dog and पुच्छम् means tail. Thus

शुनःपुच्छम् means dog's tail. If a word is derived from

शुनःपुच्छम् then it would be शौनःपुच्छम् .

Consider another example. The idea of a gedanken experiment is from Einstein. It is a thought experiment performed by the mind. Let us see how we will derive the word for it in Sanskrit.

In Sanskrit, mind is मनस्. Any activity relating to the mind may be termed मानसम् and the gedanken experiment may therefore be termed as

मानस यज्ञ . यज्ञ means an activity to achieve something, typically a religious activity aimed at the well being of the society.

Another example is श्रौतकर्म, an activity ordained by the Vedas. श्रुति means the vedas and श्रौत means from the, of the, by the Vedas.

Lesson 7 Principles of Sandhi

This section deals with the basic rules of Sandhi. When two words in Sanskrit are combined to form one word, the rules specify the transformations that must be applied depending on the vowel in the last letter of the first word and the vowel in the first letter of the second word.

Another section in this lesson deals with many examples taken from the lesson itself. Given below are the most important rules to be followed.

1. स्वरसन्धिः

Specifies the rules for combining short and long vowels.

अ+अ=आ, अ+आ=आ, आ+अ=आ, आ+आ=आ

इ+इ=ई, इ+ई=ई, ई+इ=ई, ई+ई=ई

उ+उ=ऊ, उ+ऊ=ऊ, ऊ+उ=ऊ, ऊ+ऊ=ऊ

ऋ+ऋ=ऋ

2. गुणसन्धि:

Rules to be applied when अ /आ combine with

इ , उ , ऋ and ल

अ+इ=ए , आ+इ=ए , आ+ई=ए , अ+ई=ए

अ+उ=ओ , आ+उ=ओ , अ+ऊ=ओ , आ+ऊ=ओ

अ+ऋ=अर् , आ+ऋ=अर् , अ+ल=अल्

3. वृद्धिसन्धि:

Rules to be applied when अ /आ combine with

ए ऐ ओ and औ

अ+ए=ऐ , आ+ए=ऐ , अ+ऐ=ऐ , अ+ओ=औ

आ+ओ=औ , आ=ओ=औ , आ+औ=औ

4. यणसन्धि: Sandhi that results in य

इ+अ=य , इ+आ=या , इ+उ=यु , इ+ऊ=यू

इ+ऋ=यृ , इ+ए=ये , इ+ऐ=यै , इ+औ=यौ

ई+अ=य , ई+ऐ=यै , उ+आ=व , उ+ऊ=व

उ+ई=वी , उ+ए=वे , उ+औ=वौ , ऋ=अ=र

ऋ+आ=रा , ऋ+ऐ=रै

5. अयवायाव सन्धि:

Specifies the rules for combining ए , ऐ , ओ , औ

with an अच् .

ए + आ = आय्

ऐ + आ = आय्

ओ + आ = आव्

औ + उ = आव्

We will include detailed discussions on Sandhi Rules

in a separate lesson. For the present, The above may just be noted by the student.

Lesson 7 Past Tense

In this lesson we have introduced sentences. Some sentences use verbs in the Past Tense. Past tense refers to an action that has already taken place. In the previous lessons we saw how some verbs conjugate in the present tense through the addition of appropriate suffixes to the root form of the verb. In deriving the form of the Past tense of a verb, a similar procedure may be adopted, though the derivation will involve both a prefix and a suffix to the root form.

Let us look at the conjugations of पठ्

1. Present Tense

	Singular	Dual	Plural
III person	पठति	पठतः	पठन्ति
II person	पठसि	पठथः	पठथ
I person	पठामि	पठावः	पठामः

2. Past Tense

	Singular	Dual	Plural
3rd person	अपठत्	अपठतां	अपठन्
2nd person	अपठः	अपठतं	अपठत
1st person	अपठं	अपठाव	अपठाम

Let us recall the suffixes added in the case of the Present Tense.

	Singular	Dual	Plural
3rd person	----ति	----तः	----अन्ति
2nd person	----सि	----थः	----थ
1st person	----मि	----वः	----मः

Past Tense	Singular	Dual	Plural
3rd person	अ----त्	अ---तां	अ----न्
2nd person	अ----ः	अ---तं	अ----त

1st person अ----म् अ----व अ---म

The rule given above applies to many verbs used in normal conversations.

Lesson 7 Exercise -1

Here are some questions from the lesson.

Answers are mostly found in the lesson itself.

So read the lesson again.

1. तत् इत्यस्य कोऽर्थः ?
 2. अव्यक्तं इत्यस्य कोऽर्थः ?
 3. महत् इति किं ?
 4. तमः इति पदस्य प्रकाशस्य अभावः इति
अर्थः वा ?
 5. कानि एतानि पञ्चभूतानि ?
 6. आकाशस्य कः गुणः ?
 7. वायोः कति गुणाः ?
 8. तेजसः कति गुणाः ? के ते ?
 9. उदकस्य कति गुणाः ?
 10. पृथिव्याः कति गुणाः ?
-

Lesson 7 Exercise -2

In this lesson, we have introduced the compound words formed through sandhis. It is useful for the student to remember the simple rules to be applied depending on the vowels and consonants at the end and the beginning of the combining words. In the sentences below the words to be combined are indicated the underscore symbol. Try and form compound words from the given words. At the same time see if you can understand the sentence as well.

1. भवन्तः पूर्वं अवदन् किल कथं पूर्वं आर्यभट्टः
-

गोलन्तराशस्त्रे पुस्तकं ।

2. सद् एव सोम्य इदं अग्रे आसीत् इति

उपनिषत् वाक्यम् ।

3.सत् इति अस्य कः अर्थः ?

4.तत् चैतन्यं लोकसृष्टिं अकामयत् ।

5.तातस्य कथां श्रुत्वा किञ्चित् अपि न अवगच्छामि ।

Lesson-7 Exercise -3

1. Try and read the following sentences. They contain some verbs in the past tense. You should be able to translate the sentences as well.

- a. एब्रहां लिङ्गन् अमेरिका देशस्य प्रेसिडेण्ट आसीत् ।
- b. लेनिन् एवं स्टालिन् रष्या देशस्य नेतारौ आस्ताम् ।
- c. सुभाषचन्द्र बसु , सर् सी वी रामन् , होमी बाबा
इत्येते सर्वे लोकप्रसिद्धाः आसन् ।

The sentences have used the past tense of the verb
अस्ति in singular, dual as well as plural.

2. Fill up the blanks in the following sentences with the appropriate form of the verb, as in the sentences above:

- 1. शङ्कररामानुजौ भारते आचार्यौ ----- ।
- 2. श्रीनिवासरामानुजः गणिते निपुणः ----- ।
- 3. जवहर्लाल् नेहरु भारतस्य प्रधानमन्त्री ----- ।
- 4. अशोकचक्रवर्ती अहिंसातत्त्वस्य प्रचारकः ----- ।
- 5. विवेकानन्दचिन्मयानन्दौ आध्यात्मिकाचार्यौ ----- ।
- 6. आर्यभट्ट भास्कराचार्य वराहमिहिराः
ज्योतिर्भालशस्त्रज्ञाः ----- ।
- 7. कालिदासः कवि ----- ।
- 8. श्रीत्यागराजः प्रसिद्धमाकः ----- ।
- 9. इन्दिरागान्धी राजीवगान्धी च भारते
प्रधानमन्त्रीणौ ----- ।

10. वाल्मीकिः व्यासः च प्राचीनाचार्यौः ----- ।

II. Change the following sentence into first person
and past tense.

Ex: सः गतमासे शिकागो नगरे आसीत् ।

अहं गतमासे शिकागो नगरे आसम् ।

1. मन्त्री गतदिने दिल्लीनगरे आसीत् ।
 2. सा गतमासे जपान् नगरे आसीत् ।
 3. विजयः ह्यः कार्यालये आसीत् ।
 4. विल्यम्स् ह्यः चलच्चित्रं द्रष्टुं गतवान् आसीत् ।
 5. नरः गतसप्ताहे संस्कृतं पठितवान् आसीत् ।
-

Lesson 7 Exercise -4

Change the following 3rd person singular sentences
in the past tense into 3rd person plural as well as
second person singular.

ex: सः संस्कृतं अपठत् ।

ते संस्कृतं अपठन् ।

त्वं संस्कृतं अपठः ।

1. सा कार्यालयं अगच्छत् ।

अगच्छत् - went

2. बालः फलं अखादत् ।

अखादत् - ate

3. सः बालं अनयत् ।

अनयत् - led

4. नरः नगरे अवसत् ।

अवसत् - lived

5. माधवः जलं अपिबत् ।

अपिबत् - drank

2. Choose the appropriate word from those given in
parantheses to fill up the blanks. (you will also have
to use the appropriate conjugation).

1. छात्रः सर्वदा संस्कृतं----- ।
(अतिष्ठत् अवदन् अपतत्)
 2. नराः फलं----- ।
(अहसत् अपिबत् अखादत्)
 3. माता पुत्रं----- ।
(अक्रीडत् अचुम्बत् अखादत्)
 4. त्वं ईश्वरं ----- ।
(अयच्छत् अनमत् अलिखत्)
 5. अहं चलच्चित्रं ----- ।
(अगर्जत् अजयत् अपश्यत्)
 6. वयं दरिद्रेभ्यः धनं ----- ।
(अक्रीडत् अलिखत् अयच्छत्)
दरिद्रेभ्यः - to the poor
 7. आवां सदा सत्यं ----- ।
(अवदत् अनमत् अपिबत्)
 8. यूयं ह्यः किं----- ।
(अगर्जत् अलिखत् अपठत्)
 9. युवां प्रतिदिनं किं ----- ।
(अपश्यत् अहसत् अकरोत्)
 10. तानि फलानि वृक्षात् ----- ।
(अपश्यत् अपतत् अतिष्ठत्)
-

Lesson 7 Exercise 5

Fill up the blanks in the following sentences.
(Choose the appropriate word from the following)

- अहं, आवां, वयं, त्वं, युवां, यूयं
- 1.-----ह्यः दूरदर्शनं अपश्यम् ।
 - 2.----- नगरं अगच्छाव
 - 3.----- किमर्थं अहसतः ?
 - 4.----- कदा भोजनं अखादत् ?
 - 5.----- गतसप्ताहे पत्रं अलिखत् ।
 - 6.----- देवं शिवं अनमाम ।
 - 7.----- निरन्तरं संस्कृतं अपठाम ।
 - 8.----- संस्कृतपरीक्षायां अजयाव ।

II

See if you can write Ten simple sentences about your childhood. The list of verbs given in section will be more than adequate for you to form the required sentences.

Lesson-8 Part 1 Mohan, usha and Grandfather

अयं शनिवासरः ।

उषा मोहन च पितामहं प्रति गत्वा वदतः ।

It is Saturday. Usha and Mohan approach their grandfather and ask him.

उषा, मोहन- तात श्वः रविवासरः ।

चलच्चित्रं द्रष्टुं गच्छामः वा ?

Grandfather, tomorrow is Sunday.

Shall we go and watch a movie?

पितामहः - न,न । परन्तु कामाक्षीदेवालयं गच्छामः ।

No, no. Instead let us go to the Kamakshi temple.

उ, मो - कृपया चलच्चित्रं द्रष्टुं एव गच्छामः ।

आवां भवन्तं चलच्चित्रं द्रष्टुं नेष्यावः एव ।

Please let us go only to see the movie.

We will take you to see the movie only.

पितामहः - अरे ! युवां न स्मरथः किम् ?

पूर्वस्मिन् पाठे दूरदर्शनं प्रति किं अवदतम् इति ?

Hey, don't you remember what you said in the last lesson, about the television program?

तत् नर्तनं द्रष्टुं एवं गानं श्रोतुं, न आगमिष्यामि
इति खलु ।

That I will not go to see that singing and dancing.

उ,मो - भवतः अनुमतिं विना एव,

आवां तिस्रः उपवेशिकाः आरक्षाव ।

Even without your permission, we have reserved three seats.

किं स्यात् चलच्चित्रस्य नाम ? महाभारतम् ।

What would be the name of the movie?

Mahabharatam !

Lesson-8 Part 2 Scene at Home

पितामहः पौत्रौ च महाभारतं नाम चलच्चित्रं
दृष्ट्वा गृहं प्रत्यागच्छन् ।

Scene after the three have watched the film and
returned home.

मोहन् - अहो ! कति नायकाः नायिकाः एकस्मिन् चलच्चित्रे !
Oh! how many heros and heroines in one movie!
तेषां परस्परसंबन्धान् ज्ञातुं मे बहु कष्टं अस्ति ।
It is difficult for me to understand (know)
their relationships.
तथापि नीलश्यामलं कृष्णं, तथा तस्य क्रीडां द्रष्टुं
अतीव उत्सुकोऽस्मि ।
But of course I am eager to see the dark blue
Krishna and his (divine) actions.

उषा- अस्तु एवं , तथापि तेषां परस्पर संबन्धान्
इदानीमपि नावगच्छामि ।
May be so, but I cannot understand their
relationships even now.
तात ! वदतु तावत् , कोऽयं गौरवर्णः
पाण्डुः नाम ?
Grandfather! Please tell who that fair skinned
(almost white skinned) person called Pandu.
कथं तस्य अन्धपुरुषेण संबन्धः ?
What is his relationship with the blind person?

मोहन् - मम अपि एवं एव ।
Same here. (means: I too have the same question)
तत्र पितामहः इति यं ते आहुः , सः वस्तुतः
तेजस्वी महान् च प्रतिभाति ।
The one whom they called grandfather, appeared
really radiant and great.

उषा - अहो ! आश्चर्यं , अरे दुर्योधनस्य किं एकोनशतं
भ्रातरः आसन् ?
Oh! Amazing ! Did Duryodhana really have
ninetynine brothers?

पितामहः - शृणु , एवं पृच्छतः चेत् प्रत्युत्तरं
दातुं न शक्नोमि ।

Listen, if you pester me like this I cannot
answer.

अहं तावत् महाभारतकथां एव वर्णयामि ।
अद्य कौरवपाण्डवानां जन्मपर्यन्तं कथयामि ।

I will now tell you the story of the
Mahabharata.

Today I will tell you upto the birth of the
Kauravas and Pandavas.

Lesson 8 Part 3:

Pandavas and Kauravas

रविवासरे - Sunday

पितामहः - शन्तनुः खलु सोमवंशे राजा ।

तस्य त्रयः पुत्राः आसन् ।

Shantanu (was) the king of the Soma
(Lunar) dynasty. He had three sons.

ज्येष्ठमहिष्यां गङ्गायां भीष्मः नाम पुत्रः अभवत् ,
सत्यवत्यां द्वितीयायां भार्यायां द्वौ पुत्रौ ।

विचित्रवीर्यः च चित्राङ्गदश्च ।

Through his first Consort Ganga, he had a son
called Bhishma. From the second wife
Satyawati he had two sons, Vichitraveerya
and Chitrangada.

भीष्मस्य नाम पूर्वं देवव्रतः इति आसीत् ।

Bhishma was earlier known as Devavrata.

यदा तेन आजीवनं ब्रह्मचर्यव्रतं धृतं , तदा तस्य नाम
भीष्म इति प्रसिद्धं अभवत् ।

When he took a vow of celibacy for his entire
life, he became famous and his name Bhishma.

बाल्य एव चित्राङ्गदं एको गन्धर्वः अहन् ।

विचित्रवीर्यो अपि यौवनावस्थायां

एव रोगग्रस्तो भूत्वा दिवंगतः ।

During his childhood itself, Chitrangada was
killed by a Gandharva (Semidivine being).
Vichitraveerya too died in his youth

due to disease.

तस्य भार्ययोः एवं दास्यां त्रयः पुत्राः अभवन् ।

तेषां नामानि क्रमेण धृतराष्ट्रः पाण्डुः एवं विदुरः ।

He had three sons from his two wives and a maid.
Their names were Dhritrashtra, Pandu and Vidura
respectively.

पितामहः - मोहन् वद विचित्रवीर्यस्य

भीष्मेण कः संबन्धः ?

Mohan, tell the relationship between
Vichitraveerya and Bhishma.

मोहन् - समातृजो भ्राता ।

Step brother.

चित्राङ्गदः विचित्रवीर्यस्य भ्राता ।

Chitrangada was the brother of Vichitraveerya.

पितामहः - उषे , त्वं ब्रूहि पाण्डोः

विचित्रवीर्येण कः संबन्धः इति ।

Usha, you tell, what is the relationship between
Pandur and Vichitraveerya.

उषा - पिता च पुत्रः ।

Father and Son.

पितामहः - ततः भीष्मः ?

Then Bhishma?

उषा- भीष्मः पाण्डोः ज्येष्ठपितृव्यः ।

Bhishma was Pandu's Father's elder brother
(Uncle. Note the specific reference to
father's elder brother)

पितामहः - पाण्डोः द्वे भार्ये आस्ताम् ।

कुन्ती माद्री च ।

Pandu had two wives. Kunthi and Madri.

कुन्ती भगवतः श्रीकृष्णस्य पितृव्या

(पितृस्वसा) आसीत् ।

Kunthi was Lord SriKrishna's father's sister
(Aunt).

माद्री मद्रदेशीया राजकन्या आसीत् ।

Madri was the princess of the kingdom of Madra.

तस्या अपि शल्यः नाम भ्राता आसीत् ।

She also had a brother by name Salya.

मद्रदेशः तदानीं भारतदेशस्य वायव्य दिग्भागे

एकः प्रदेशः आसीत् ।

In those days, Madradesa was a kingdom in the northwest of Bharat (part of present day Afghanistan).

Lesson 8 Part 4

पितामहः - यस्मात् धृतराष्ट्रः जन्मप्रति अन्धः

आसीत् , तस्मात् सः

सिंहासनं आरोढुं न अशक्नोत् ।

Since Dhritarashtra was congenitally blind, he could not ascend the throne.

ततः पाण्डुः हस्तिनापुरस्य राजा अभवत् ।

So Pandu became the king of Hastinapura.

हस्तिनापुरी कुरुपाञ्चालदेशस्य राजधानी आसीत् ।

Hastinapuri was the capital of the KuruPanchala Desa.

पाण्डोः पञ्च पुत्राः आसन् ।

Pandu had five sons.

त्रयः कुन्त्यां, एवं द्वौ माद्र्यां च ।

Three from Kunthi and two from Madri.

पुत्रजननानन्तरं पाण्डुः शीघ्रमेव मृतः अभवत् ।

Soon after the birth of his sons, Pandu died.

तदानीं माद्री अपि पत्या सह दिवंगता ।

Then Madri entered the funeral pyre along with her husband.

धृतराष्ट्रस्य गान्धार्या शतं पुत्राः आसन्, एका सुता च ।

Dhritarashtra had a hundred sons and a daughter through Gandhari.

पितामहः - उषे वद , इदानीं कुन्त्याः कति पुत्राः

आसन् ? के एते ?

Usha, now tell, how many sons did Kunthi have?

Who are they?

उषा - त्रयः , युधिष्ठिरः , भीमसेनः , अर्जुनश्च ।

Three, Yudhishtira , Bhimasena and Arjuna.

पितामहः - मोहन् , जानासि वा माद्र्याः द्वयोः

पुत्रयोः नाम किमिति ?

Mohan, do you know what the names of the two sons of Madri are?

मोहन् - एकः नकुलः , अन्यः सहदेवः ।

One was Nakula and the other Sahadeva.

पितामहः - तयोः कः ज्येष्ठः ?

Who was elder among them?

मोहन् - कथं ? तौ यमलौ खलु ?

How ? They were twins (were'nt they?)

पितामहः - सम्यक् , तथाऽपि नकुलो ज्येष्ठः

Good, Even then Nakula was the elder.

(It appears that there was a system of ranking twins too as elder and younger. What would be of interest here is to know that the one born first will be the younger! The concept is that the one born second has spent more time in his mother's womb.)

धृतराष्ट्रस्य पुत्रेषु कः ज्येष्ठः ?

Well, who was the elder among the sons of Dhritarashtra?

मो , उ - सुयोधनः ।

Suyodhana.

पितामहः - आं , परन्तु तस्य दुर्मतिं दृष्ट्वा दुर्योधनः

इति तं अवदन् ।

Yes, on account of the wickedness seen in him, he was called Duryodhana.

दुर्योधनादीनां का सहोदरी आसीत् ?

Who was the sister of the Duryodhana brothers?

मोहन् - दुश्शला ।

Dussala.

पितामहः - अभिमन्युः कस्य पौत्रः आसीत् ?

Whose grandson was Abhimanyu?

मोहन् - अभिमन्योः पितामहः पाण्डुः ।

Abhimanyu's grandfather was Pandu.

उषा - तात तात ! पुत्रस्य पुत्रः पौत्रः चेत् पुत्र्याः

पुत्रः कः ?

Grandfather! if one's son's son is called poutra,
then who is one's daughter's son ?

पितामहः - उत्तमः प्रश्नः । तं दौहित्रः इति वदन्ति ।

Good question. He is called douhitra.

यदि पुत्र्याः पुत्री तर्हि दौहित्री भवति ।

If it is daughter's daughter, then she is called
douhitree.

Lesson 8 Part-5

पितामहः - कः जानाति परीक्षितः महाराजस्य

मातामही का इति ?

Who remembers (knows) who was the maternal
grandmother of Parikshit Maharaja ?

उषा, मोहन् - आवां न जानीवः ।

परन्तु , परीक्षित् महाराजा कस्य पुत्रः ?

We do not know but Whose son was
Parikshit Maharaja?

पितामहः - सः अभिमन्योः पुत्रः ।

He was Abhimanyu's son.

उषा, मोहन् - अभिमन्योः भार्या का ?

Who was Abhimanyu's wife?

पितामहः - अभिमन्योः भार्या द्रुपदराजपुत्री उत्तरा
आसीत् । अस्तु , अन्यं प्रश्नं पृच्छामि ।

Abhimanyu's wife was Uttara, the princess of
(kingdom of) Drupada. OK, let me ask
another question.

दुर्योधनेन सह शकुनेः कः संबन्धः ?

What is the relationship between Sakuni and
Duryodhana?

मोहन् - मातुलः ।

Uncle (Mother's brother)

पितामहः - पाण्डवानां धृतराष्ट्रस्य कः संबन्धः ?

What is the relationship between Dhritarashtra
and the Pandavas?

उषा - सः पाण्डवानां पितृव्यः खलु ।

Paternal Uncle of the Pandavas.

पितामहः - बाढं । तर्हि वदतं कुन्तीमाद्रयोः

मिथः कः संबन्धः ?

Correct. Then tell what is the relationship
between Kunthi and Madri?

उषा - सपत्न्यौ ।

Wives of the same person.

पितामहः - समीचीनं उत्तरम् ।

पाण्डुधृतराष्ट्रयोः पितामहः शन्तनुः ,

पितामही सत्यवती ।

Correct answer. Shantanu was the grandfather
of Pandu and Dhritarashtra, and their
grandmother Satyawati.

द्रौपदी कुन्त्याः स्नुषा आसीत् एवं पाण्डुः

द्रौपद्याः श्वशुरः कुन्ती श्रूः च ।

Draupadi was the daughter in law of Kunthi
and Pandu was Draupadi's father in law. Kunthi

was the mother in law.

शकुनिः धृतराष्ट्रस्य स्यालः ।

Sakuni was Dhritarashtra's brother in law.

धृतराष्ट्रः शकुनेः भगिनीपतिः ।

Dhritarashtra was Sakuni's sister's husband.

(Brother in law)

दुर्योधनः शकुनेः भागिनेयः ।

Duryodhana was Sakuni's nephew (sister's son).

कथा रोचते खलु । इतःपरं अन्यस्मिन् दिने पठामः ।

शुभरात्रिः ।

Story was interesting wasn't it? Will follow it up another day. Good night.

Grammar for Lesson-8

Part-1

प्रतिगत्वा - प्रति is used here like the English preposition "towards". However here it is a prefix and not an independent word.

प्रति may also be used like a preposition in Sanskrit. In such cases it will have different meanings like

"about" or "in connection with"

Unlike the preposition in English which is written before the noun, प्रति is written following the noun. When written like this, the noun which occurs before प्रति should be expressed in the Accusative case (द्वितीया विभक्तिः). Clearly this difference in use must be remembered. In lighter vein, should we call this a "postposition" rather than a "preposition"?

Here are some examples of the use of प्रति

सः गृहं प्रति गच्छति

He is going towards his house or just

He goes home.

प्रति is used after गृहं

Here is another example.

देवान् प्रति माक्स मुल्लर् किं अवदत् ?

What did Max Muller say about the Vedas?

There is something else about प्रति which should be kept in mind.

प्रति may also be used as prefix to a verb, typically a transitive verb such as गच्छ (a verb of motion). Thus प्रतिगच्छति will mean "goes towards"

प्रति may also be used as a prefix to a noun as in प्रतिदिनम् which means "everyday".

Thus, when you see प्रति its meaning will depend on the context.

Is it used after a noun?

Is it a prefix to a verb?

Is it a prefix to a noun?

later in the lesson, you will read about

प्रतिभाति and प्रत्युत्तरम्

While on the use of प्रति, we might bring the reader's attention to a famous and important verse

आकाशात् पतितं तोयं यथा गच्छति सागरम्
सर्वदेव नमस्कारः केशवं प्रति गच्छति ॥

We will discuss the meaning of this beautiful verse in one of the later lessons.

Lesson-8 Grammar Part-2

द्रष्टुम् , श्रोतुम् - These are तुमुन् words. The concept of

तुमुन् was introduced in Lesson-6

न आगमिष्यामि - literally 'I will not come'

In the context of this lesson, it should be taken to mean 'I will not go to see the movie' or simply 'I shall not come'.

विना एव - even without

विना - without.

Please remember that the noun against which
विना is used should be in the second case.

i.e., Accusative case (द्वितीया विभक्तिः)

पौत्रौ - Normally means two grandsons (द्विवचनम्).

There are some special conventions used in
describing grandchildren. When both are of
the same gender, the form depends on the
gender.

Ex., पौत्रौ - two male grandchildren

पौत्र्यौ - two grand daughters

However in dual or plural, even if one of the
grandchildren is male, the male form is used to
refer to the two grandchildren. This applies to
groups of people as well. Krishna and his Gopis
(Gopika ladies) will be referred to as ते (m) and
not as ताः (f).

एकस्मिन् - This is the seventh case of the pronoun एकः
meaning "in a" or "in one"

तेषाम् - Their (m) Sixth case plural

नीलश्यामलम् - Adjective used to describe Lord Krishna
(his colour). It means dark blue. नीलं -Blue

श्यामलम् - dark. Note however the order of the
colours in the expression.

तथापि - even then

कोऽयम् - कः + अयं A example of a Sandhi

एवं एव - Both are indeclinables. These may be used
independently too. When used together they
mean 'it is so'

मम अपि एवं एव - Here it means 'I too feel the same'.

तेजस्वी - A person with divine radiance.

वस्तुतः - actually, really, infact
this word is an indeclinable.

वर्णयामि - means describe, used in first person here.

कौरवपाण्डवानां - Example of a Samasam. This is a
compound of two nouns. It means 'of Kauravas and
Pandavas'. The samasam is used in the dual form

as the compound noun is formed to describe two groups of people and not a group consisting of Kauravas and Pandavas. Hence the plural form कौरवपाण्डवानां is used. When we examine it, the dual form does seem appropriate. Now if the grandfather were intending to refer to the Pandavas and Kauravas independently, the sentence would go like,

अद्य कौरवाणां पाण्डवानां च जन्मपर्यन्तं कथयामि ।

Lesson8: Grammar Part-3

जन्मपर्यन्तम् - Upto the birth

The word is also an indeclinable.

पर्यन्तं which denotes "upto" or "till" is added to nouns to indicate an event in time. It may also be used in this fashion to describe "upto a physical boundary"

Examples;

कालपर्यन्तं - Upto the duration

अन्तिमपर्यन्तं - Till the last (of one's life)

अन्तपर्यन्तं - Till the end

सीमापर्यन्तं - Upto the border

यावत् (पर्यन्तं) - Upto any amount of Time, or as much time. यावत् itself means till the end.

महिषी - Consort , used in the sense of King's wife

आजीवनम् - As long as one lives

ब्रह्मचर्यव्रतं - vow of celibacy

भीष्म - means a person whom people approach with caution or fear.

(In the sense of not being able to find a person of match in respect of the great qualities of the person). In this case, he has taken a vow, a fearful one that can be fulfilled only on account of extraordinary courage.

क्रमेण - respectively or in the order

पाण्डोः - of Pandu

विचित्रवीर्येण - from or by Vichitraveerya

श्रीकृष्णस्य - SriKrishna's

मद्रदेशीया - of Madra Desa

All the above four words, reflect the use of nouns
in different विभक्तिः

यस्मात् - तस्मात् - two words used as a pair. Usage is
similar to यावत् - तावत्

यस्मात् means "since" or "because" and तस्मात्
means "as a consequence". Here is an example
of a sentence using this pair.

यस्मात् विश्वसंपर्कजालं अस्ति , तस्मात् भवान् एतत्
संस्कृतपाठं पठितुं शक्नोति

Since the internet is there, you are able to read this
Sanskrit lesson.

विश्वसंपर्कजालम् A compound noun built up of
विश्वः world, संपर्क communication, जालम् net
Based on the ending word, the compound noun
becomes neuter.

जन्मप्रभृति - Congenitally, i.e., from birth

The word प्रभृति can be added to any process
from any point. It means from then on. Some
examples,

दुर्घटनाप्रभृति - from the time of the accident

परीक्षाप्रभृति - from the time of the examination

विवाहात्प्रभृति - from the time of marriage

पुत्रजननान्तरं - After the birth of the children. This is a
compound word from पुत्र , जनन and अनन्तरं
अनन्तरं is an indeclinable.

अनन्तरं may be added as a suffix just as प्रभृति
विवाहानन्तरम् meaning after the marriage

यमलौ - twins

विराटराजमहिषी - the consort of the King of विराट (देशः).

A compound word formed from विराट , राजा
and महिषी

विभक्तिः - Case

It is assumed that the reader has reached this point after reading the introduction to the "cases".

Case declensions for a noun are obtained by adding different suffixes to the basic form of the noun.

The suffix will be different based on the case, gender and number of the noun.

The word रामः is the word representative of most masculine nouns in Sanskrit which end in the vowel अ . This coupled with the fact that the name रामः has a special significance for people in India, is the reason why most Primers for Sanskrit start with रामः for illustrating the declensions.

Case form of the noun

1. रामः
2. रामम्
3. रामेण
4. रामाय
5. रामात्
6. रामस्य
7. रामे
8. हे राम !

Thus knowing the declensions for रामः will help the student identify the case declensions for many many nouns which are masculine and end with अ .

Now let us see the declensions for a feminine noun ending in ई , गौरी

Case Form of the noun

1. गौरी
2. गौरीं
3. गौर्या
4. गौर्ये

5. गौर्याः
6. गौर्याः
7. गौर्यां
8. हे गौरी !

The two examples do illustrate the concept that suffixes are added to the noun to get at the declensions.

Now, we shall see examples of sentences which have nouns in different cases. The same noun is used in all the sentences. The noun chosen for this purpose is अश्वः or horse. This is a masculine noun similar to रामः and you will see the rules applied as in the case of रामः .

Case 1. The Nominative case

अश्वः तिष्ठति - The horse is standing

अश्वः धावति - The horse is running

In both cases, अश्वः is the subject of the sentence and is hence given in its basic form as the nominative case.

The name for the nominative case in Sanskrit is प्रथमा विभक्तिः , प्रथमा meaning first and विभक्तिः meaning case. There is also a name for this case given according to Sanskrit Grammar. This is known as कारक विभक्तिः .

Case 2. The Accusative case.

पुरुषः अश्वं आरोहति । The man ascends the horse

पुरुषः अश्वं ताडयति । The man beats the horse

In these sentences, the horse forms the direct object of the verbs आरोहति and ताडयति . Hence the use in the Accusative case. The second case is usually referred to as द्वितीया विभक्तिः though it does have

another name , कर्मविभक्तिः .

Case 3. The Instrumental case.

पुरुषः अश्वेन गृहं गच्छति ।

The man goes home by horse

राजा अश्वेन वनं गच्छति ।

The King goes to the forest on horse.

In these examples, the meaning conveyed by the case declension is "by" or "through". The third case in Sanskrit is known as तृतीया विभक्तिः . Its other name is करण विभक्तिः .

It may be noted that the declension here is अश्वेन though the student might expect it to be अश्वेण as per the declensions of रामः . This need not confuse the student, for according to other grammar rules of Sanskrit, the use of न or ण will be prescribed based on the consonants present in the noun.

Case 4. The Dative case.

सः अश्वाय तृणं यच्छति ।

He gives grass to the horse (to eat)

सः अश्वाय विम्शति सहस्र रूप्यकाणि पृच्छति ।

He is asking Rs. 20,000 for the horse.

In the Dative case, the meaning conveyed is "for" or "to" . The Dative case is known as चतुर्थी विभक्तिः or सम्प्रदान विभक्तिः

Case 5. The Ablative case

सा अश्वात् अधःपतति ।

She falls down from the horse.

अश्वात् गजस्य मूल्यं अधिकम् ।

The elephant is more expensive than the horse.

The statement in Sanskrit when interpreted

literally, means that the price of the elephant is higher than that of the horse. The meaning conveyed by this case is "from" or "than" i.e., comparisons. This case also is used to convey the meaning "because of".

अखिल्लस् प्रसिद्धः अभवत् , पेगसस् अश्वात् ।

Achilles became famous because of the horse Pegasus.

The fifth case is known as

पञ्चमी विभक्तिः or अपादान विभक्तिः .

Case 6. The possessive case.

अश्वस्य वर्णः कः ? What is the colour of the horse?

अश्वस्य पतिः कः ? Who is the owner of the horse?

In this case or षष्ठी विभक्तिः , the meaning is that of the Genitive case in English i.e., "of" or "belonging to"

etc.. This case is also known as सम्बन्ध विभक्तिः .

Case 7. The Locative case

अश्वे बलं अस्ति । In the horse is strength.

अश्वे नरः उपविशति । The man sits on the horse.

इन्द्रस्य उच्चैश्रवः नाम अश्वे आषा (अस्ति) ।

Indra has a liking for the horse called Uchchairsravas.

The seventh case is known as सप्तमी विभक्तिः. Its

other name is अधिकरण विभक्तिः .

Case 8. The vocative case.

The last case is known as सम्बोधनप्रथमा विभक्तिः.

It is generally not referred to by its expected name

अष्टमी विभक्तिः ।

हे अश्व , शीघ्रं गच्छ ।

Oh horse! go fast.

The examples given above are meant to introduce the

basic idea behind the विभक्तिः . The person learning Sanskrit is expected to know the declensions for many many nouns. Practice will be required. In the following sections we will go into the details of each विभक्तिः and see several examples of nouns in different genders and nouns.

In the following sections we will provide different examples of declensions of nouns. Each case is discussed individually with additional information relating to special forms.

Case1. The Nominative case.

Rule: The subject of a verb is in the Nominative case.

The noun is declined in all the three numbers (वचनानि).

Masculine nouns ending in अ

रामः	रामौ	रामाः
कृष्णः	कृष्णौ	कृष्णाः
गजः	गजौ	गजाः
वृक्षः	वृक्षौ	वृक्षाः

General Rule: All masculine nouns ending in अ will decline as above in the Nominative case.

Feminine Nouns ending in आ

सीता	सिते	सिताः
रमा	रमे	रमाः
लता	लते	लताः

General Rule: All feminine nouns ending in आ will decline as above in the Nominative case.

Neuter nouns ending in अ . Please note that

the anuswar is not to be reckoned in fixing the ending vowel.

फलं	फले	फलानि
नेत्रं	नेत्रे	नेत्राणि
पुस्तकं	पुस्तके	पुस्तकानि
पत्रं	पत्रे	पत्राणि

(As mentioned earlier in the declensions of अश्वः, the suffix न or ण will be used depending on other grammar rules). Most Neuter nouns ending in अ will decline as above.

Here are some examples of use of nouns in the Nominative case.

बालौ क्रीडतः
सीता पचति
पुष्पाणि विकसन्ति
यूयं पठथ
ते खादन्ति
के अत्र तिष्ठन्ति ?

Observe that the verb is also declined based on the case of the noun. Thus there is consistency in a sentence between the declensions of the noun and the verb. It will be helpful to remember the simple rule, that both the noun and the verb should be consistent with each other.

Lesson-9 Cases

Case-2 The Accusative Case

The direct object of the verb in a sentence is in the Accusative case.

Declensions.

Masculine nouns ending in अ

(रामः)	रामं	रमौ	रामान्
(गजः)	गजं	गजौ	गजान्

(हस्तः)	हस्तं	हस्तौ	हस्तान्
(वृक्षः)	वृक्षं	वृक्षौ	वृक्षान्

As a general rule, all masculine nouns ending in अ will decline as above in the Accusative case.

Feminine nouns ending in आ

(सीता)	सीतां	सीते	सीताः
(रमा)	रमां	रमे	रमाः
(लता)	लतां	लतौ	लताः

As a general rule, all Feminine nouns ending in आ will decline as above in the Accusative case.

Neuter nouns ending in अ

(फलं)	फलम्	फले	फलानि
(नेत्रं)	नेत्रम्	नेत्रे	नेत्राणि
(पुस्तकं)	पुस्तकं	पुस्तके	पुस्तकानि
(पत्रं)	पत्रम्	पत्रे	पत्राणि

As a general rule, all neuter nouns ending in अ will decline as above.

Also, Neuter nouns will have the same declensions in the Nominative and Accusative cases.

Now for the declensions of the personal pronouns

अहं	मां, मा	आवां, नौ	अस्मान् , नः
त्वं	त्वां, त्वा	युवां, वां	युष्मान् , वः
सः	तं	तौ	तान्
सा	तां	ते	ताः
तत्	तत्	ते	तानि
अयं	इमं	इमौ	इमान्
अयं	एनं	एनौ	एनान्
इयं	इमां	इमे	इमाः
इयं	एनां	एने	एनाः
इदं	इदं	इमे	इमानि
एषः	एतं	एतौ	एतान्
एषः	एनं	एनौ	एनान्
एषा	एतां	एते	एताः

एषा	एनां	एने	एनाः
एतत्	एतत्	एते	एतानि
कः	कं	कौ	कान्
का	कां	के	काः
किं	किम्	के	कानि

Please note that for some of the personal pronouns two different forms are indicated. This is not an inconsistency.

Here are some examples of sentences using the Accusative.

जनाः देवं नमन्ति । people are offering salutations
to the deity

गजः जलं पिबति । The elephant is drinking the water

ते अश्वान् पश्यन्ति । They are seeing the horses

त्वं आचार्यं नमसि । You are offering salutations to
the teacher

अहं चित्रं पश्यामि । I am viewing the picture

Observation:

These simple sentences are ordered as

(noun) (direct object) (verb)

which ordering is different from the familiar ordering in English which is

(noun) (verb) (direct object)

In Sanskrit and many other Indian languages, the verb often gets placed at the end. Some European languages also have this structure (German).

Note however, the sentence in Sanskrit will make perfect sense even if the ordering is changed

e.g., त्वं नमसि आचार्यम् ।

Some questions which use the noun in the Accusative.

त्वं प्रातः किं पठसि ?

सा कं नमति ?

सः कं तत्र पश्यति ?

Indeclinables which go with the Accusative

There are some indeclinables which must be used with the accompanying nouns in the Accusative. These are

प्रति - towards विना - without

सर्वतः - All around उभयतः - on both sides

Examples:

छात्राः पुस्तकं विना गच्छन्ति ।

The students are going without the books.

अहं विद्यालयं प्रति गच्छामि ।

I am going to (towards) the school.

विद्यालयं उभयतः वृक्षाः सन्ति ।

There are trees on both sides of the school.

पुष्पवाटीं सर्वतः बालाः ।

There are children all around the garden.

Special Note:

What about sentences which have two direct objects?

In Sanskrit it is known that there are 32 verbs which can take two objects in the same sentence. We give below a few.

पछति - cooks

दण्डयति - punishes

पृच्छति - asks

नयति - takes along

हरति - takes away by force (steals)

Example sentences.

स तण्डुलान् ओदनं पचति ।

He cooks rice as food.

तण्डुलान् and ओदनं are both in the Accusative.

नृपः स्तेनं शतं दण्डयति ।

The King fines the thief a hundred (units of currency)

सः माणवकं पन्थानं पृच्छति ।

He asks the student the way.

ते अजान् गृहं नयन्ति ।

They take the sheep home.

There are some questions in the exercises section relating to the Accusative case. You must try and answer them.

त्रितीया विभक्तिः Case -3 Instrumental case

The instrumental case involves the form of the noun which provides answers to questions involving phrases such as

with what? by which ? along with what or whom?

Here are the examples of declensions.

Masculine nouns ending in अ

रामः	रामेण	रामाभ्याम्	रामैः
गजः	गजेन	गजाभ्याम्	गजैः
हस्तः	हस्तेन	हस्ताभ्याम्	हस्तैः
वृक्षः	वृक्षेण	वृक्षाभ्याम्	वृक्षैः

Masculine nouns ending in इ

मुनिः	मुनिना	मुनिभ्याम्	मुनिभिः
हरिः	हरिणा	हरिभ्याम्	हरिभिः

Masculine nouns ending in उ

शंभुः	शंभुना	शंभुभ्याम्	शंभुभिः
वायुः	वायुना	वायुभ्याम्	वायुभिः

What is given above is representative of the declensions of masculine nouns in different ending vowels. Given below are some more nouns which decline as above.

Masc. अ

जनकः - father

गोपालः - Cowherd

	सूर्यः - Sun	अश्वः - horse
	बालः - boy	बाणः - Arrow
Masc. इ	निधिः - treasure	अतिथिः - guest
	अद्रिः - mountain	राशिः - heap
	गिरिः - mountain	ध्वनिः - sound
Masc. उ	प्रभुः - boss	बाहुः - hand
	सेतुः - bridge	वेणुः - Bamboo flute
	परशुः - axe	तन्तुः - manuscript

Now for feminine nouns.

Feminine nouns ending in आ

सिता	सिताया	सीताभ्याम्	सीताभिः
रमा	रमया	रमाभ्याम्	रमाभिः
लता	लताया	लताभ्याम्	लताभिः
बाला	बालाया	बालाभ्याम्	बालाभिः

Feminine nouns ending in इ

मति	मत्या	मतिभ्याम्	मतिभिः
भूमि	भूम्या	भूमिभ्याम्	भूमिभिः

Feminine nouns ending in उ

धेनु	धेनुना	धेनुभ्याम्	धेनुभिः
चञ्चु	चञ्चुना	चञ्चुभ्याम्	चञ्चुभिः

Other examples of Feminine nouns.

Fem. आ	विद्या - education	यात्रा - journey
	निद्रा - sleep	चन्द्रिका - moon
	रेखा - line	प्रभा - light
Fem. इ	यष्टि - tinsel	नीति - moral
	भीति - fear	शक्ति - strength

As a general rule, the declensions given above are representative of declensions of feminine nouns ending in the specified vowels.

Now for Neuter nouns.

Neuter nouns ending in अ

फलं	फलेन	फलाभ्याम्	फलैः
नेत्रं	नेत्रेण	नेत्राभ्याम्	नेत्रैः
पुस्तकं	पुस्तकेन	पुस्तकाभ्याम्	पुस्तकैः
पत्रं	पत्रेण	पत्राभ्याम्	पत्रैः

Neuter nouns ending in इ

वारि	वारिणा	वारिभ्याम्	वारिभिः
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Neuter nouns ending in उ

मधु	मधुना	मधुभ्याम्	मधुभिः
वस्तु	वस्तुना	वस्तुभ्याम्	वस्तुभिः

Other neuter nouns

Neut. अ

पद्मम् - lotus	पट्टणम् - town
सत्यम् - truth	भोजनम् - food
तैलम् - oil	बलम् - strength

Let us now list the declensions for the personal pronouns

अहं	मया	आवाभ्याम्	अस्माभिः
सः	तेन	ताभ्याम्	तैः
सा	तया	ताभ्याम्	ताभिः
तत्	तेन	ताभ्याम्	तैः
अयं	अनेन	आभ्याम्	एभिः
इयं	अनया	आभ्याम्	आभिः
इदं	अनेन	आभ्याम्	एभिः
एषः	एतेन	एताभ्याम्	एतैः
एषा	एतया	एताभ्याम्	एताभिः
एतत्	एतेन	एताभ्याम्	एतैः
कः	केन	काभ्याम्	कैः
का	कया	काभ्याम्	काभिः
किं	केन	काभ्याम्	कैः

Try and get the patterns to memory. The student

would have no doubt discerned some patterns already.

Let us see some example sentences.

जनाः पुष्पैः देवं पूजयन्ति ।

people worship with flowers the deity.

Let us note here that the same sentence is sometimes written as "people worship the deity with flowers". The second form is ambiguous however, as it does not explicitly state if

it is with flowers that the deity is worshipped
or
(the deity with flowers) is worshipped.

Sanskrit is quite flexible on the ordering of the words.

भूपतिः रथेन गच्छति ।

The king travels by his chariot.

त्वं हस्तेन लिखसि ।

You write with your hands.

व्याकरणम् पाणिनिना कृतम् ।

Grammar was formulated by Panini

तृषितः हस्ताभ्यां जलं पिबति ।

The thirsty person drinks water with both hands

For those who are used to drinking water from a cup or a fountain, the use of hands might cause some amusement. Drinking from one's own hand, by cupping the palm and let the fountain flow through it into one's mouth is an age old custom in India. It is clean, simple and does not require any dish washing or throw away plastic!

Now for a few questions.

जनाः कैः देवं पूजयन्ति ? (See answer above)

व्याकरणं केन कृतम् ?

त्वं काभ्यां चरसि ? - With what do you walk?

अहं पादाभ्यां चरामि । I walk with my (two) feet.

Note the use of the noun in "Dual". We mentioned before that the dual form is used with things which exist in nature as two like two eyes, two hands etc..

Now, if you must say that the elephant walks with its legs, you would not use the dual form but the plural since the elephant has four legs. So it will be,

गजः पादैः चरति ।

Special note:

As in english, where prepositional phrases are used to decline the noun in the instrumental case, a few Sanskrit words are also used along with nouns to give the meaning of "along with". The indeclinables सह and साकं are used with nouns to give the same meaning. However, they come after the noun as in,

लक्ष्मणः रामेण सह वनं गच्छति ।

Lakshmana goes with Rama to the forest.

अहं मित्रेण सह अत्र वसामि ।

I live here with my friend.

ते फलैः पुष्पैश्च साकं अत्र आगच्छन्ति ।

They come here with fruits and flowers.

(साकं is used with Neuter nouns)

बालकः गुरुणा सह आपणं गच्छति ।

The students goes to the shop with the teacher.

Similar to सह , the indeclinables विना and अलम् also go along with the noun in case 3.

प्राणिनः जलेन विना न जीवन्ति ।

Living beings cannot (do not) live without water.

If your stomach is full with a meal, you can say,

भोजनेन अलम् ! (I have had)Enough food!

Would you ever want to say

संस्कृतेन अलम् ?

Certainly not of course, if you want to continue the lessons!

Of course, this is getting to be a little prolonged. We must go over to the next case.

Before that, be sure to look at the section on exercises and answer the questions given there.

Case-4, the Dativ case.

This case relates to the meanings such as "for whom", "regarding", "for the sake of", "in connection with" etc..

Declensions:

Masculine nouns ending in अ

रामः	रामाय	रामाभ्याम्	रामेभ्यः
गजः	गजाय	गजाभ्याम्	गजेभ्यः
हस्तः	हस्ताय	हस्ताभ्याम्	हस्तेभ्यः
वृक्षः	वृक्षाय	वृक्षाभ्याम्	वृक्षेभ्यः

Other masculine nouns which decline as above,

आहारः - food शिष्यः - Student वृषभः - Bull

पुत्रः - Son देवः - Deity

Feminine nouns ending in आ

सिता	सीतायै	सीताभ्याम्	सीताभ्यः
रमा	रमायै	रमाभ्याम्	रमाभ्यः
लता	लतायै	लताभ्याम्	लताभ्यः

Neuter nouns ending in अ

फलं	फलाय	फलाभ्याम्	फलेभ्यः
नेत्रं	नेत्राय	नेत्राभ्याम्	नेत्रेभ्यः
पुस्तकं	पुस्तकाय	पुस्तकाभ्याम्	पुस्तकेभ्यः

Nouns such as वनं , बलं , सलिलं - water

जलं - water राज्यं - Kingdom will also decline as above.

Other examples:

Masc. इ

हरिः	हरये	हरिभ्याम्	हरिभ्यः
अद्रिः	अद्रये	अद्रिभ्याम्	अद्रिभ्यः

Masc. उ

शंभुः	शंभवे	शंभुभ्याम्	शंभुभ्यः
प्रभुः	प्रभवे	प्रभुभ्याम्	प्रभुभ्यः
रिपुः	रिपवे	रिपुभ्याम्	रिपुभ्यः

Feminine इ

मति	मतये	मतिभ्याम्	मतिभ्यः
शक्ति	शक्तये	शक्तिभ्याम्	शक्तिभ्यः

Feminine उ

धेनु	धेनवे	धेनुभ्याम्	धेनुभ्यः
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Neuter इ

वारि	वारये	वारिभ्याम्	वारिभ्यः
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Neuter उ

मधु	मधवे	मधुभ्याम्	मधुभ्यः
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The declensions of the personal pronouns in the Dativ case.

अहं	मह्यं ,मे	आवाभ्यां ,नौ	अस्मभ्यं ,नः
त्वं	तुभ्यं ,ते	युवाभ्यां ,वां	युष्मभ्यं ,वः
सः	तस्मै	ताभ्यां	तेभ्यः
सा	तस्यै	ताभ्यां	ताभ्यः
तत्	तस्मै	ताभ्यां	तेभ्यः
अयं	अस्मै	आभ्यां	एभ्यः
इयं	अस्यै	आभ्यां	आभ्यः
इदं	अस्मै	आभ्यां	एभ्यः
एषः	एतस्मै	एताभ्यां	एतेभ्यः
एषा	एतस्यै	एताभ्यां	एताभ्यः
एतत्	एतस्मै	एताभ्यां	एतेभ्यः
कः	कस्मै	काभ्यां	केभ्यः
का	कस्यै	काभ्यां	काभ्यः
किं	कस्मै	काभ्यां	केभ्यः

Now for examples of sentences with nouns in the Dative case.

छात्राः आहाराय गृहं गच्छन्ति ।

Students go home for food.

भिक्षुः आहाराय अटति ।

The beggar roams around for food.

गुरुः शिष्याय तत्त्वं उपदिशति ।

The teacher expounds the principle for the (sake of) student.

कृषकः वृषभाय तुषं यच्छति ।

The farmer gives fodder to two bulls.

त्वं अतिथिभ्यां क्षीरं आनयसि ।

You bring milk for two guests.

अहं पशुभ्यां घ्रासं आनयामि ।

I bring grass for two cows.

It is interesting to observe that the word for "grass" in Sanskrit is घ्रासम् .

गुरुभ्यः नमः । Obeisance to the teachers.

नमः ते । Salutations to you

According to the grammar rules and Sandhi,

नमः ते becomes नमस्ते !

Special note:

नमः is an indeclinable. When you use it as such the noun will be in Dativ. However नम is also the root for a verb. When using the verb the person will be referred to in the second case.

अहं गुरुन् नमामि । I offer salutations to the Guru.

But, there are some verbs which when used will have the accompanying noun in Dativ only!

नृपः याचकेभ्यः फलानि यच्छन्ति ।

पिता पुत्राय कुप्यति ।

बालकः क्रीडनकाय स्पृहयति ।

Some questions and answers involving nouns in the Dativ.

विद्या किमर्थम् ? विद्या ज्ञानाय ।
पुष्पाणि किमर्थम् ? पूजायै पुष्पाणि ।
तव प्रयत्नः कस्मै ? मम प्रयत्नः सुखाय ।
वस्त्रं कस्मै प्रयोजनाय ? वस्त्रं परिधानाय ।
शुकाय किं रोचते ? शुकाय फलं रोचते ।
किं पापाय भवति ? परपीडा पापाय भवति ।

Please attempt the exercises before reading further.

Case-5 The Ablative case.

The ablative case is used in general to effect a comparison or indicate an effect of separation from the noun.

The Ablative case is known as पञ्चमी विभक्तिः

Declensions:

Masculine nouns ending in अ

राम	रामात्	रामाभ्यां	रामेभ्यः
गज	गजात्	गजाभ्यां	गजेभ्यः
हस्त	हस्तात्	हस्ताभ्यां	हस्तेभ्यः
गृह	गृहात्	गृहाभ्यां	गृहेभ्यः
वृक्ष	वृक्षात्	वृक्षाभ्यां	वृक्षेभ्यः

Masc. इ

मुनिः	मुनेः	मुनिभ्यां	मुनिभ्यः
हरिः	हरेः	हरिभ्यां	हरिभ्यः

The nouns निधिः अद्रिः पाणिनिः राशिः अतिथिः गिरिः

will decline in the same fashion as above

Masc. उ

शंभुः	शंभोः	शंभुभ्यां	शंभुभ्यः
वायुः	वायोः	वायुभ्यां	वायुभ्यः

Feminine nouns ending in आ

सीता	सीतायाः	सीताभ्यां	सीताभ्यः
रमा	रमायाः	रमाभ्यां	रमाभ्यः
लता	लतायाः	लताभ्यां	लताभ्यः

Feminine इ

मतिः	मतेः	मतिभ्यां	मतिभ्यः
भूमिः	भूमे	भूमिभ्यां	भूमिभ्यः

The nouns यष्टिः भीतिः वृष्टिः नीतिः शक्तिः कीर्तिः
will decline in the same fashion as भूमिः

Feminine उ

धेनुः	धेनोः	धेनुभ्यां	धेनुभ्यः
चञ्चुः	चञ्चोः	चञ्चुभ्यां	चञ्चुभ्यः

Neuter nouns ending in अ

फल	फलात्	फलाभ्यां	फलेभ्यः
नेत्र	नेत्रात्	नेत्राभ्यां	नेत्रेभ्यः
पुस्तक	पुस्तकात्	पुस्तकाभ्यां	पुस्तकेभ्यः
पत्र	पत्रात्	पत्राभ्यां	पत्रेभ्यः

Neuter इ

वारि	वारेः	वारिभ्यां	वारिभ्यः
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Neuter उ

मधु	मधोः	मधुभ्यां	मधुभ्यः
वस्तु	वस्तोः	वस्तुभ्यां	वस्तुभ्यः

Example sentences.

शत्रोः भीतिः जायते । From the enemy arises fear.

साधोः सच्चरित्रं शिक्षते । (He) learns good behaviour
from good people.

तरोः पर्णं पतति । The leaf falls from the tree.

गिरेः नदी प्रवहति । From the mountain flows the river.

गुरोः विद्यां अधिते । (He) learns from the preceptor

In the following sentences the process of one thing
getting separated from the other is very clear.

हस्ताभ्यां पुस्तकानि पतन्ति ।

The books drop from the hands.

तौ पर्वतात् अवतरतः ।

They descend from the mountain

नेत्राभ्यां अस्त्रं स्रवति ।

Tear rolls down from the eyes.

छात्राः पाठशालायाः आगच्छन्ति ।

Students return from school.

The following sentences are examples of situations where one entity is differentiated from another.

तीरं समुद्रात् उन्नतम् । The shore is higher than the sea.

तडागः समुद्रात् अल्पः । The pond is smaller than the sea.

हिमालयः अन्येभ्यः गिरिभ्यः उन्नतः ।

Himalaya is taller than other mountains.

Other situations where the Ablative case applies.

When a verb in a sentence implies that some one is scared or someone is saving (protecting), the concerned noun will be in the Ablative.

नृपोः शत्रोः राज्यं रक्षन्ति ।

Kings protect the kingdom from the enemies.

धेनुः व्याघ्रात् त्रस्यति ।

The cow fears from the Tiger.

धीरः शत्रोः न त्रस्यति ।

The brave person does not fear (from) the enemy.

वैद्यः रोगात् बालकं रक्षति ।

The physician saves the boy from disease.

In situations where the verb is associated with meanings such as

disgust, resting from, deviating (or faulting) from the noun concerned will be in the Ablative.

Case-6 The Possessive case

Nouns in case 6 generally convey the meaning of "Whose" , "belonging to" etc.. In general, the case refers to a connection between one thing and another.

Declensions:

Masculine nouns ending in अ

रामः	रामस्य	रामयोः	रामाणां
गजः	गजस्य	गजयोः	गजानां
गृहः	गृहस्य	गृहयोः	गृहाणां
वृक्षः	वृक्षस्य	वृक्षयोः	वृक्षाणां

Nouns such as

देवः - deity वर्गः - compilation गुणः - character
रसः - taste आकाशः - sky आनन्दः - delight
also decline as in रामः

Masc. इ

मुनिः	मुनेः	मुनयोः	मुनिषु
हरिः	हरेः	हर्योः	हरिषु

Nouns such as

निधिः - treasure रश्मिः - ray of light अतिथि - guest
राशिः - heap अलिः - bee ध्वनिः - sound
व्याधिः - disease दुन्दुभिः - large drum (Musical Inst.)
अद्रिः - mountain आधिः - mental illness
will decline as in हरिः

Masc. उ

शंभुः	शंभोः	शंभ्वोः	शंभुषु
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Nouns such as

परशुः - axe बाहुः - hand प्रभुः - boss रिपुः - enemy
वायुः - air सेतुः - bridge हेतुः - cause
वेणुः - flute शिशुः - baby मेरुः - mountain
इक्षुः - sugarcane स्थाणुः - Lord Shiva
तन्तुः - manuscript अंशुः - ray of light
decline as in शंभुः

Feminine nouns ending in आ

सीता	सितायाः	सीतयोः	सीतानां
रमा	रमायाः	रमयोः	रमाणां
लता	लतायाः	लतयोः	लतानां

Nouns such as

गाथा - story रथ्या - street प्रभा - bright light
will also decline as in सीता

Feminine इ

मतिः मतेः मत्योः मतीनां

Nouns such as

यष्टिः - Maize वृष्टिः - rain नीतिः - moral

कान्तिः - luminance गतिः - shelter

कीर्तिः - fame भीतिः - fear भूमिः - earth

शक्तिः - strength धूलिः - dust उन्नतिः - greatness

बुद्धिः - knowledge मूर्तिः - shape रात्रिः - night

decline as मतिः

Feminine उ

धेनुः धेनोः धेन्वोः धेनूनां

Neuter nouns ending in अ

फलं फलस्य फलयोः फलानां

नेत्रं नेत्रस्य नेत्रयोः नेत्राणां

पत्रं पत्रस्य पत्रयोः पत्राणां

पुस्तकं पुस्तकस्य पुस्तकयोः पुस्तकानां

Nouns such as वनं बलं जलं सलिलं also

decline as in फलं

Now for the declensions of personal pronouns.

अहं मम ,मे आवयोः ,नौ अस्माकं ,नः

त्वं तव ,ते युवयोः ,वां युष्माकं ,वः

सः तस्य तयोः तेषां

सा तस्याः तयोः तासां

तत् तस्य तयोः तेषां

अयं अस्य अनयोः ,एनयोः एषां

इयं अस्याः अनयोः ,एनयोः आसाम्

इदं अस्य अनयोः ,एनयोः एषाम्

एषः एतस्य एतयोः ,एनयोः एतेषाम्

एषा	एतस्याः	एतयोः , एनयोः	एतासम्
एतत्	एतस्य	एतयोः , एनयोः	एतेषाम्
कः	कस्य	कयोः	केषाम्
का	कस्याः	कयोः	कासाम्
किं	कस्य	कयोः	केषाम्

Let us now see some examples of sentences with nouns in case-6, the possessive case.

इदं तव गृहम् । This is your house.

सीता रामस्य पत्नी । Sita is Rama's wife

नासिका नेत्रयोः मध्ये अस्ति ।

The nose is between the (two) eyes.

गुरुः शिष्याणां विजयेन तुष्यति ।

The teacher is delighted at the students' success.

माता शिश्वोः क्रीडनं पश्यति ।

The mother sees the play(ing) of two children.

क्रीडाङ्गणे बालानां स्पर्धा चलति ।

The competition of the students takes place at the playground.

इयं लक्ष्मी । अस्याः भ्रातः गोविन्दः ।

This is Lakshmi . Her brother is Govind.

लक्ष्मेः गृहं कुत्र अस्ति ? Where is Lakshmi's house?

नृपतयः कवीनां सम्मानं कुर्वन्ति ।

Kings honour (felicitate) poets.

Special uses of the sixth case.

"for the reason"

A sentence incorporating this phrase will have the accompanying noun in the Possessive case.

हेतुः - reason हेतोः - for the reason

जनाः सुखवासस्य हेतोः काश्मीरं गच्छन्ति ।

People go to Kashmir for a pleasant stay.

When one refers to directions in a sentence, the nouns associated will be in Possessive case.

पूर्वतः (to the east of) पश्चिमतः - (to the west of)

दक्षिणतः (to the south of) उत्तरतः - (to the north of)

ग्रामस्य पूर्वतः नदी प्रवहति ।

The river runs east of the village (on the eastern side)

आलयस्य दक्षिणतः तडागः अस्ति ।

To the south of the temple is the tank (pond)

विद्यालयस्य पश्चिमतः क्रीडाङ्गणं अस्ति ।

To the west of the school is the playground.

It may be noted that the four words given above are actually indeclinables.

There are instances of use of the indeclinables in a slightly different form as in

पूर्वेण , पश्चिमेन , दक्षिणेन , उत्तरेण

Though these are indeclinables, they appear to have suffixes of the instrumental case (case-3). When expressed this way, the indeclinables are accompanied by nouns in either case 6 or 2.

for example,

पूर्वेण भारतस्य बङ्गसमुद्रः अस्ति ।

Bay of Bengal is in the east of India.

उत्तरेण भारतं हिमालयोः वर्तते ।

Himalayas are in the north of India.

When referring to something done by a person, the person is expressed in the possessive case.

When referring to someone having done something, that which was done is expressed in the sixth case.

Examples.

बृहदीश्वरालयस्य निर्माता राजराजचोळः

Rajaraja Chola is the creator of the Brhadeeswara Temple

(The temple referred to here is more than a thousand

years old and worship continues to this day. This is truly a massive edifice qualifying for the adjective बृहत् meaning massive. The temple has been included among the world heritage monuments by Unesco. विश्वेश्वरार्यस्य सृष्टिः कृष्णराजसागरः ।

Krishnaraja Sagar is the creation of Visweswaraiah. (Visweswaraiah was a civil engineer who lived in South India during the early part of the twentieth century and is called the father of engineering in India. The structure referred to here is a dam)

Sometimes, a noun qualifying for case 2 may get expressed in case 6. Consider for instance,

The boy thinks of his mother.

Here "mother" forms the indirect object of the verb. The meaning of this sentence could well be that the boy is thinking about his mother's affection towards him. Then "mother's" comes in the sixth case. In Sanskrit this can also be expressed in the sixth case.

बालः मातरं स्मरति case-2 or

बालः मातुः स्मरति case -6

It is possible that a noun qualifying for expression in the third case also gets expressed in the Possessive.

क्षुधितः अन्नस्य तृप्यति ।

The famished person is satisfied by food. This could have also been expressed as

क्षुधितः अन्नेन तृप्यति ।

Such examples are given only to give a hint to the student about the variations seen in the use of the words. Only experience will help master these.

This has been a long section. Please go over the section a second time and do the exercises.

Case-7 The Locative case:

The locative case indicates the locality or position of a thing generally expressive of the meaning given by the use of prepositions such as

in, into, inside, out of a group of, out of etc.

Declensions:

Masculine nouns ending in अ

ग्रामः	ग्रामे	ग्रामयोः	ग्रामेषु
अरण्यः	अरण्ये	अरण्ययोः	अरण्येषु
पादः	पादे	पादयोः	पादेषु
उदधिः	उदधौ	उदध्योः	उदधिषु
पाणिः	पाणौ	पाण्योः	पाणिषु
गिरिः	गिरौ	गिर्योः	गिरिषु
गुरुः	गुरौ	गुर्वोः	गुरुषु
बन्धुः	बन्धौ	बन्ध्वोः	बन्धुषु
शत्रुः	शत्रौ	शत्र्वोः	शत्रुषु

Declensions of personal pronouns

अहं	मयि	आवयोः	अस्मासु
त्वं	त्वयि	युवयोः	युष्मासु
सः	तस्मिन्	तयोः	तेषु
सा	तस्यां	तयोः	तासु
तत्	तस्मिन्	तयोः	तेषु
अयं	अस्मिन्	अनयोः	एषु
		एनयोः	
इयं	अस्यां	अनयोः	आसु
इदं	अस्मिन्	अनयोः	एषु
		एनयोः	
एषः	एतस्मिन्	एतयोः	एतेषु
		एनयोः	
एषा	एतस्यां	एतयोः	एतासु
एतत्	एतस्मिन्	एतयोः	एतेषु
कः	कस्मिन्	कयोः	केषु
का	कस्यां	कयोः	कासु
किं	कस्मिन्	कयोः	केषु

Example sentences

पाण्योः अङ्गुल्यः सन्ति । Fingers are (present) in both hands

गिरिषु गुहाः सन्ति । Caves are present in mountains

माणवकस्य गुरुषु आधिका प्रीतिः ।

The students has much affection for his teacher.

पात्रेषु जलं नास्ति । There is no water in the vessels

उदधौ तिमिङ्गलाः चरन्ति ।

Whales roam about in the ocean

Now look up the section on exercises and answer the questions given there.

Case-8 The Vocative case

Addressing a person is handled via the Vocative case. Mostly usage in this case will accompany a directive or an order to the person addressed. Also a request may be applicable. The Vocative case may also apply in third person where one might say,

Let him help us. Let them sing his praise etc..

Declensions:

Masculine

रामः	हे राम	हे रामौ	हे रामाः
हरिः	हे हरे	हे हरी	हे हरयः
शंभुः	हे शंभो	हे शंभू	हे शंभवः

Feminine

माला	हे माले	हे माले	हे मालाः
मतिः	हे मते	हे मती	हे मतयः
धेनुः	हे धेनो	हे धेनू	हे धेनवः

Neuter

वनं	हे वन	हे वने	हे वनानि
वारि	हे वारे	हे वारिणी	हे वारिणि
मधुः	हे मधो	हे मधुनी	हे मधूनि

----- Lesson-10

General introduction to the tenses.

In Sanskrit, verbs are associated with ten different forms of usage. Of these six relate to the tenses and four relate to moods. We shall examine the usages now.

Six tenses are identified as follows. The tenses directly relate to the time associated with the activity specified in the verb, i.e., whether the activity referred to in the verb is taking place now or has it happened already or if it will happen or going to happen etc.

Present tense: वर्तमान कालः

There is only one form for the present tense.

Past tense: भूत कालः

Past tense has three forms associated with it.

1. Expressing something that had happened sometime in the recent past, typically last few days.
2. Expressing something that might have just happened, typically in the earlier part of the day.
3. Expressing something that had happened in the distant past about which we may not have much or any knowledge.

Future tense: भविष्यत् कालः

Future tense has two forms associated with it.

1. Expressing something that is certainly going to happen.
2. Expressing something that is likely to happen.

-----Verb forms not associated with time.

There are four forms of the verb which do not relate to any time. These forms are called "moods" in the English language. English grammar specifies three

moods which are, Indicative mood, Imperative mood and the Subjunctive mood. In Sanskrit primers one sees a reference to four moods with a slightly different nomenclature. These are, Imperative mood, potential mood, conditional mood and benedictive mood. Since the nomenclature differs we will have to see what the moods in Sanskrit actually refer to.

The ten forms of usage of the verb are each given a name in Sanskrit and all the names start with the akshara ल. Hence the forms are called the ten "lakaras" (Even though two of the forms do not strictly start with ल , the term लकाराः applies)

- | | | |
|-----|-----------|------------------------|
| 1. | लट् | Present tense |
| 2. | लङ् | Past tense - imperfect |
| 3. | लुङ् | Past tense - aorist |
| 4. | लिट् | Past tense - perfect |
| 5. | लृट् | Future tense - likely |
| 6. | लृट् | Future tense - certain |
| 7. | लृङ् | Conditional mood |
| 8. | विधिलिङ् | Potential mood |
| 9. | आशीर्लिङ् | Benedictive mood |
| 10. | लोट् | Imperative mood |

It may be noted that five of the lakaras end in ट् and the remaining five in ङ् . One more Lakara is known to be seen in Vedic texts. It is known as लेट् .

It must also be remembered that verbs in Sanskrit belong to two categories depending on whether the activity specified in the verb applies to the person himself or whether it applies to someone other than the subject of the verb.

Verbs referring to the activity for the self are said to be "Atmanepada" आत्मनेपद verbs.

Verbs referring to the activity for others are said to be

"Parasmaipada" परस्मैपद verbs.

Verbs which can take both forms are known as

"Ubhayapada" उभयपद verbs.

Each verb in Sanskrit can be traced to a root which we may refer to as the root form of the verb. There are many instances of verbs being derived from two different forms of a root. The form of the root used in deriving the verb will depend on the tense.

Forms of the verb for the different tenses and moods are obtained by adding suffixes or prefixes or both to the root form and adding an infix as well. So we may say that the general form of any "lakara" is

(prefix) + root form + infix + suffix

The parenthesis indicates that the prefix is not present in all the forms.

The infix is generally referred to as the conjugational sign. The form of the infix is dependent on the root form as well as person. In Sanskrit, the aksharas in the infix are termed as विकरणप्रत्ययः and those in the suffix are called तिङ्प्रत्ययः . The root form is known as धातु .

The suffix is referred to as the verbal termination sign. The form of the suffix depends on the lakara and we can apply some rules to arrive at the suffixes. For each of the lakaras, nine suffixes will have to be remembered. Three persons and three numbers for each person make up the nine.

It may be borne in mind that the verbal termination signs also depend on the type of the verb, i.e., "Atmanepada" or "Parasmaipada".

We have seen in lesson 3 the conjugations of the verb in the present tense. Later in this lesson we shall study the conjugations for the other tenses and moods. These will be covered in independent sections.

----- Lesson10 -----

Past tense (simple past tense):

The form considered here is लङ्

As seen in the introduction, the formation of the verb may be specified through a formula.

(prefix) + verb root + infix + suffix

The infix is based on the root and the person while the suffix, referred to as the verb termination, depends on the tense or the mood.

For the simple past tense, अ is the prefix. The terminations are as follows. These apply for verbs in "parasmaipada".

Per.	Sing.	Dual	Pl.
III.	त्	तां	अन्
II.	सू	तं	त
I.	अं	व	म

Applying the formula the forms of a verb will be obtained as

III Sing.	अ + vr + अ + त्
III Dual	अ + vr + अ + ताम्
III Pl.	अ + vr + अ + अन्
II Sing.	अ + vr + अ + सू
II Dual	अ + vr + अ + तम्
II Pl.	अ + vr + अ + त
I Sing.	अ + vr + आ + अं
I Dual	अ + vr + आ + व
I Pl.	अ + vr + आ + म

Now for the forms (past tense) of the verb गच्छति.

The root form for the verb is गच्छ्

The infix corresponding to the root गच्छ् is also अ for second and third person but आ for first person.

Per.	Sing.	Dual	Pl.
------	-------	------	-----

III.	अगच्छत् He went	अगच्छतां They two went	अगच्छन् They went
II.	अगच्छः You went	अगच्छतं You two went	अगच्छत You went
I.	अगच्छं I went	अगच्छाव We two went	अगच्छाम We went

The discerning reader would want to know why in the case of the second person singular, there is no conformity with the indicated termination सू or why differences are seen in applying Sandhi rules?

It must be remembered that there are specific grammar rules in respect of how sounds are modified when suffixes are added. Typically, the suffix सू, when added to a noun or verb root, becomes a visarg. We will not dwell on this much, as this is beyond the scope of our current lessons.

----- Lesson 10 -----

Future Tense- भविष्यत्कालः

As seen in the introduction, Future Tense may express something that is certainly going to happen (लृट्) or express something that may happen (लृट्).

Of these two, लृट् is seen in frequent use.

The infix for future tense is स्य. This infix changes its form to इष्य when applied to some roots. In some cases it may become ष्य. There is no direct rule or formula which we can remember in respect of this infix. It will be necessary to commit to memory the forms for different verbs.

For many verbs, two root forms may be seen. For example,

गम् , गच्छ् are the two root forms given for गच्छति.

Likewise,

पा , पिब् for पिबति and

स्था , तिष्ठ् for तिष्ठति .

The form of the verb for future tense will be based on the first root where two roots are specified.

As seen earlier, the second form of the root will be used in generating the verb in present tense, past tense and imperative mood.

Let us look at the terminations for future tense.

The infix and the tense terminations are combined together and shown here.

The table applies to verbs in "parasmaipada"

Per.	Sing.	Dual	Pl.
III	ष्यति	ष्यतः	ष्यन्ति
II	ष्यसि	ष्यथः	ष्यथ
I	ष्यामि	ष्यावः	ष्यामः

Now for the forms of the verb गच्छति in future tense.

III	गमिष्यति	गमिष्यतः	गमिष्यन्ति
	He will go	They two will go	They will go
II	गमिष्यसि	गमिष्यथः	गमिष्यथ
	You will go	You two will go	You will go
I	गमिष्यामि	गमिष्यावः	गमिष्यामः
	I will go	We two will go	We will go

The forms for पिबति. Please note that the form of the root that is taken is पा .

III	पास्यति	पास्यतः	पास्यन्ति
	He will drink	They two will drink	They will drink
II	पास्यसि	पास्यथः	पास्यथ
	You will	You (two)	You will

	drink	will drink	drink
I	पास्यामि	पास्यावः	पास्यामः
	I will	We (two)	We will
	drink	will drink	drink

The student would have observed by now that he/she will have to remember the root forms for many verbs to be able to correctly form the verbs. Panini, the foremost among Grammarians, had listed about 1950 root forms for Sanskrit. Surprisingly, knowledge of just about 300 of the root forms will be adequate for understanding Sanskrit texts.

If you are curious as to what these 300 are, you may have to wait for advanced lessons to be put up in these pages! This is a big task and we would like to know if you are interested. Send us a note.

-----Lesson 10-----

Summary of root terminations and verbal terminations for different tenses and moods.

The tables given below may be used as a basic reference for determining the forms of the verbs in different tenses. The student is reminded that the table is given only as a reference and the terminations cannot be blindly applied to a root form. It will be necessary to remember the root forms for many verbs.

Terminations for the present Tense

	परस्मैपद	आत्मनेपद
III	ति तः अन्ति	ते इते अन्ते
II	सि थः थ	से इथे ध्वे
I	मि वः मः	इ वहे महे

Terminations for the Past (imperfect) tense

III	त् ताम् अन्	त इतां अन्त
II	सू तम् त	थाः इथां ध्वम्

I अम् व म इ वहि महि

Terminations for the Future Tense

III	ष्यति ष्यतः ष्यन्ति	ष्यते ष्येते ष्यन्ते
II	ष्यसि ष्यथः ष्यथ	ष्यसे ष्यथे ष्यध्वे
I	ष्यामि ष्यावः ष्यामः	ष्ये ष्यावहे ष्यामहे

In case of the Future Tense, we have already seen that the general termination is स्य. In some verbs, स्य changes to ष्य and also takes इ in the beginning of the termination. The form shown above may be interpreted in the light of this observation.

Terminations for the Imperative Mood

III	तु तां अन्तु	तां इतां अन्तां
II	तात् तं त	स्व इथां ध्वम्
I	आनि आव आम्	ऐ आवहै आमहै

Terminations for the Potential Mood

III	ईत् ईताम् ईयुः	ईत ईयातां ईरन्
II	ईः ईतम् ईत	ईथाः ईयाथां ईध्वं
I	ईयं ईव ईम	ईय ईवहि ईमहि

Lesson-11

तीर्थयात्रा - A pilgrimage

वसन्तकालः - Springtime

कुटुंबम् - पितामहः , पिता (शङ्करः), माता (उमा),
उषा मोहन च ।

Family - Grandfather, Father (Shankar), Mother (Uma),
Mohan and Usha.

उमा - चिरात् वयं विरामं न प्राप्तवन्तः ।

For a long time we have not had a vacation.
(It is a long time since we have had a vacation.)

अस्मिन् ग्रीष्मे कुत्राऽपि गन्तव्यमेव ।

We should certainly go somewhere this summer.

अस्मात् जनसङ्कुलात् स्थानात् दूरे
कस्मिंश्चित् पर्वते वने वा प्रकृत्या
सह किञ्चित्कालं वसामः ।

A place far away from this crowd into the mountains
or forests and spend some time with nature.

आ आं नूनं हिमालयपर्वतं गच्छामः ,

हिमशिखराणि पश्यामः ?

Ah!..... Yes, yes we will go to the Himalayas and
view the snow capped peaks.

शङ्करः - चिन्तयेयम् ।

Let me think.

अस्मिन् संवत्सरे मम एल् टी सी विरामः प्राप्स्यते ।

This year my paid vacation is due.

तस्मात् व्ययस्य कृते चिन्तां विना दूरयात्रां
कल्पयितुं शक्नुमः ।

We can think of a long trip not worrying about the
expenses (or: and not worry about the expenses)

पितामहः- शङ्कर !, चिरेण मया बदरीनाथं केदारनाथं च द्रष्टुं

अभिकाङ्क्षितम् । तच्च मम मृत्योः प्राक् ।

Shankar, for a long time I have had a wish to go to
Badrinath and Kedarnath before my death.

तव माता अपि एतत् एव काङ्क्षितवती । परन्तु स्वलक्ष्यं

अलब्ध्वा एव सा मृता ।

Your mother too had the same wish. But she died without achieving her desire (without getting her wish fulfilled)

उमा- आं वयं हिमालयपर्वतं एव गमिष्यामः ।

तथा द्वौ सर्वोत्तमौ आलयौ द्रक्ष्यामः ।

Yes, we will go to the Himalayas only and see two of the most important shrines (temples).

स्मरसि वा ? " पितरोऽपि तृप्ताः आम्नाः अपि सिक्ताः इति " ।

Remember the saying? The manes are satisfied and the mangoe trees also watered.

तद्वत् प्रकृतिं अपि भोक्ष्यामः एवं पुण्यगङ्गास्नानमपि करिष्यामः ।

Like that we shall enjoy nature and also take our bath in the holy Ganges.

शङ्करः - एवं तर्हि तदर्थं योजनां करिष्यामः ।

If so, we shall plan our trip.

उषे , मोहन् युवयोः विद्यालयस्य ग्रीष्मविरामः कदा आरभ्यते ?

Usha, Mohan when does your school's summer vacation begin?

उमा - तद्धि मे मासस्य आरम्भे खलु , तर्हि कदा तस्य

पुनरुद्घाटनम् ?

That is in the beginning of May and when does it reopen?

मोहन् , उषा - वैशाखस्य मध्ये ।

Middle of Visaka (End of May)

lesson -11 Part-2

शङ्करः - एवं चेत् एक मासस्य समयः अस्ति खलु ?

अयमेव उत्तमः कालः बदरीनाथक्षेत्रं गन्तुम् ।

If so, we have a month's time and that is the best time to go to Badrinath.

पितामहः - अक्षय्यतृतीयाः अनन्तरमेव बदरीनाथ-केदारनाथालयौ दर्शनार्थं उद्घाटयेते ।

The two temples at Badrinath and Kedarnath open

for worship only after Akshaya thritheeya.

शङ्करः - शृणु , प्रथमतया रेल्यानेन देहलीं प्रति गच्छामः ।
ततःपरम् हरिद्वारं प्रति रेल्यानेन लोक्यानेन वा
गन्तुं शक्यते ।
अथवा देहरादून् प्रति ।

Listen, first we go to Delhi by train and then ...
To Hardwar we can take a train or bus, or to
Dehra Doon....

पितामहः - हरिद्वारमेव गच्छामः , न तु देहरादून् ।
तत्र पुण्यगङ्गायां स्नानं कृत्वा तीर्थयात्रारंभं कुर्मः ।
Let us go to Hardwar and not Dehara Doon. After
a dip in the holy Ganges, we shall start our pilgrimage.
हरिद्वारक्षेत्रं सप्तमोक्षपुरीषु अन्यतमम् ।
कनखलक्षेत्रे एव दक्षस्य शिरः वीरभद्रेण छेदितम् ।
It was at Kanakhal that Daksha's head was severed by
Veerabhadra.

मोहन् , उषा - कथय , कथय ।
Tell me, Tell me !
को वा दक्षः , कोऽयं वीरभद्रः ?
Who was Daksha ? And who is this Veerabhadra ?

पितामहः- अनन्तरं वक्ष्यामि ।
I will tell later.

शङ्करः - अतः एतत् निश्चितम् ।
So it is decided.
पूर्वं देहलीं प्रति रेल्यानेन गमिष्यामः ।
First we go to Delhi by train.
ततःपरं रेल्यानेन एव , हरिद्वारं गमिष्यामः ।
Then we go by train again, to Hardwar.
लोक्यानात् रेल्यानं सुखतरम् ।
Train journey is more comfortable than journey
by bus.
पिता न युवा खलु ।

Indeed! father is not young.

शङ्करः - कार्यालयद्वारा अस्माकं रेल्यानचीटिकायाः आरक्षणं
वातानुकूल-त्रिस्तर शयनपेटिकायां कारयिष्यामि ।
I will get our A/C three tier sleeper berths reserved

through my office.

lesson 11 Part-3

चैत्र मध्ये तीर्थयात्रायाः दिवसः ।

Early May, the day of the pilgrimage.

उमा - उषे, मोहन , क्लेशं मा कुरुतम् ।

अहं यात्रार्थं सज्जीकरोमि ।

Usha, Mohan, do not trouble me. I am preparing for the trip.

गच्छतम् । पितामहेन सह संलापं कुरुतं क्रीडतम् वा ।

Go, talk to your grandfather or play.

तात , भवान् तु बहिः क्रीतान् पदार्थान् न खादसि ।

Father! you don't eat anything bought from outside.

तस्मात् त्वदर्थं किञ्चित् शुष्कभक्ष्याणि सज्जीकरोमि ।

So I am preparing some dry food for you.

(that will last so that you can avoid eating food from outside as far as possible.)

शङ्करः - उमे , तीर्थपात्राणि करदीपः एवं शयनस्यूतानि

इत्यादीनि गृहीतानि वा ?

Uma, have you taken water cans, flash light, sleeping bags and such?

उषा, मोहन- तात , आं । अपिच सिद्धवर्तिकाः अग्निपेटिका एवं

पठनार्थं कानिचन पुस्तकानि अपि स्वीकृतानि ।

Father, yes. We have also packed candles, match box and some books to read.

उमा - अहं कतिपयानि औषधानि दीपनानि वस्तूनि च नेष्यामि ।

I shall take few medicines and digestives.

शङ्करः - अहं प्रयाण-धनादेशान् नेष्यामि तत्र तत्र पथि वित्तकोशात्

धनात्मना परिणामं कुर्मः ।

I will take some traveller's cheques. On the way we can exchange them at banks for cash.

उषा, मोहन- विस्तृत-कार्यानं आगतं, एवं सेन्तिल् अपि अत्र

आगतवान् अस्माकं यात्रावस्तूनि नेतुम् ।

The van is here and Senthil has come to pick up our luggage.

उमा - अस्तु । गमनात् प्राक् देवतां प्रार्थ्य यात्रां प्रवर्तयामः ।

OK, before departure, we shall pray to the Deity
and then proceed with our trip.

Lesson-11 Part-4

At the station रेल्ल्यान निलये

शङ्करः - उषे , मोहन् , इतस्ततः मा धावतम् ।

मम हस्तं गृहीतं ।

अन्यथा जनसम्मर्दे नष्टौ भवेताम् ।

Usha, Mohan, Don't run here and there. Hold my hand,
lest you be lost in the crowd.

एषा तु वातानुकूल शयनपेटिका, परन्तु द्विस्तरशयनपेटिका ।

कुत्र अस्ति त्रिस्तरशयनपेटिका ? आ ... तत्र अस्ति ।

This is an airconditioned compartment but it is
two tier. Where is three tier? Ah! there it is.

सेन्तिल् , अस्माकं यात्रावस्तूनि तत्र नय ।

शयनीयसङ्ख्या ४० तः

४४ पर्यन्तम् ।

Senthil, please take the luggage there. Berth
numbers 40 to 44.

शङ्करः - तात भवान् अत्र गवाक्षस्य निकटे उपविशतु ।

Father, you sit here next to the window.

मोहन्- नूनं अहं तत्र उपविशामि ।

I will sit near the window.

उषा - न,न, नूनं अहं तत्र उपविशामि ।

No, no, I will sit there (near the window)

पितामहः - मोहन् त्वं मम निकटे अत्र उपविश ।

उषे त्वं तु मम पुरतः तस्य गवाक्षस्य समीपे उपविश ।

Mohan, you sit here next to me and Usha, you
sit in front of me near that window.

उत्तमं , परन्तु कथं अत्र शयनं भवति ?

शयनस्थानं कुत्र ?

त्वं तु उक्तवान् किल "शयनपेटिका" इति ।

Fine, but how do we lie down? Where is the
place (to sleep)? You said it is a sleeper compartment.

मोहन् , उषा - हा , हाहा (हसतः)

तात भवान् नूतनं विद्यानं किञ्चित् न जानाति ।

Ha, Ha Ha! (laugh)

Grandfather, you don't know even a little bit of things modern.

अत्र एतं शङ्कुं आकर्षयतु , पश्यतु भवतः शयनविस्तरं

आगतम् । अत्र भवान् शयनं करोति ।

Pull this lever. See your sleeper berth is spread (folds out). You will sleep here.

Lesson-11 Part-5

परेद्युः - Next Morning.

पितामहः - कुत्र वयं प्राप्ताः ?

Where have we come?

शङ्करः - वयं इदानीं विजयवाडा समीपे स्मः ।

We are now near Vijayavada.

पितामहः - ओ ! आन्ध्रप्रदेशे स्मः ।

अत्र तु तेलुगु भाषा प्रचलति ।

गोदावरी तु समीपे अस्ति किं ?

कति निमेषाः तत्र प्राप्तुम्?

Oh! Are we in Andhra? Telugu is spoken here.

Isn't Godavari close by? How many minutes to reach there?

जानाति वा भद्राचलं, यत्र भगवान् श्रीरामचन्द्रः पुरा

किञ्चित्कालं अवसत् , सः अत्रैव गोदावरीतीरे अस्ति ।

Do you know Bhadrachalam, where long ago,

Lord Sri Ramachandra resided for some time?

It is situated here on the banks of the Godavari.

शङ्करः - इतः प्रायः एकघण्टासमये प्राप्तुमः । परन्तु रेल्यानं

भद्राचले न स्थास्यति ।

From here in about an hours time we will reach, but the train does not stop at Bhadrachalam.

यदा रेल्यानं सेतुं तरति , तदा नदीं द्रष्टुं शक्नुमः ।

When the train crosses the bridge, we can see the river.

भोजनार्थं नागपुरीं प्राप्स्यामः ।

For lunch we will be at Nagpur.

(Means: by lunch time we will reach Nagpur)

पितामहः - नागपुरी अस्माकं प्राचीन कलाचारस्य एकं महत्
केन्द्रं आसीत् ।

Nagpur was a great center of our ancient culture.
सा विदर्भदेशे अन्तर्भूता ।

She (Nagpur) is in Vidarbha.

उषे , मोहन् , कः जानाति ? विदर्भदेशस्य प्रख्याततमा
राजपुत्री का आसीत् इति ?

Usha, Mohan, Who (between the two) remembers?
who was the most famous princess of Vidarbha?

मोहन् - अहं जानामि । रुक्मिणी , श्रीकृष्णस्य प्रिया भार्या ।

I know. Rukmini, the dear wife of Sri Krishna.

उषा - दमयन्ती अपि, नलस्य भार्या ।

Also Damayanti, wife of Nala.

Lesson-11 Part-6

पितामहः - आं । अपि कविराजाधिराजः कालिदासः
अत्रैव जातः इति एके ।

Yes, according to some the king of kings among poets,
Kalidasa was also born here.

उमा- तात, भवतः मधुना क्षीरेण च मिश्रितं पृथुकं खादतु ।
Father, please eat your beaten rice mixed with
milk and honey.

शङ्करः - उषे, मोहन् , पश्यतं, तातः स्वस्य सांप्रदायिक
"कार्न फ्लेक्स" खादति ।
उमा , अस्मभ्यं उपाहारे किं प्रयच्छसि ?
Usha, Mohan, see, Father is eating his traditional
"corn flakes"! Uma, what are you giving us for
breakfast?

उमा - प्रतीक्षस्व , परिवेषकः आगच्छति ।
किं आनयति इति पश्यामः ।

Wait, the caterer will come. Let us see what he brings.

शब्दः - उपाहारः , उपाहारः ।

Voice - Breakfast, breakfast.

शङ्करः - भो । उपाहाराय किं प्रयच्छसि ?

What are you giving (providing) for breakfast?

परिवेषकः - शाकाहारः वा ? सामिषो वा ?

Vegetarian or Nonvegetarian ?

शङ्करः - शाकाहारः ।

Vegetarian.

परिवेषकः - इडली , वडा , पोङ्गल् च । काफी चाया वा ।

Idli, Vada, Pongal. Coffee or Tea.

शङ्करः - कति रूप्यकाणि ?

How much ? (How many Rupees?)

परिवेषकः - विंशति रूप्यकाणि ।

Twenty Rupees.

शङ्करः - सामिषे किं किं प्रयच्छसि ?

What do you give in Non-vegetarian?

उमा - किमर्थं पृच्छसि , त्वं तु सामिषं न खादसि ।

Why do you ask? You do not eat Non-vegetarian.

शङ्करः - ज्ञानार्थं एव ।

Just to know.

परिवेषकः - टोस्ट् एव आम्लेट् ।

Toast and Omelette.

शङ्करः - अस्माकं चतुरः उपाहारान् आनयतु । शाकाहारः एव ।

एवं एव भोजनं कदा लभ्यते ?

We will have four breakfasts. Vegetarian only.

By the way, when do we get lunch ?

परिवेषकः - द्विवादने नागपुर्या , समये प्राप्स्यामः चेत् ।

Two O'clock at Nagpur, if we reach on time.

दक्षिण भारतीया एवं उत्तरभारतीया पोटलिका प्राप्या ।

South Indian and North Indian packets can be had.

ओदनं , सूपः , चप्पात्तिः पूरी वा, शाकः , सांबार् ,
दधि एवं पप्पटिका । पञ्चविंशति रूप्यकाणि ।

Rice, lentils, chappati or puri, vegetables,
sambhar, curds (yoghurt) and papad.

Twenty five Rupees.

शङ्करः - अस्माकं तिस्रः पोटलिकाः, दक्षिणभारतीयाः ।

For us three lunch packets, Southern type.

Lesson-11 Part-7

अपराहः - Afternoon

रेल्यानं भारतस्य मध्यप्रदेशे रम्यं वनशैलादिमार्गं तरति ।

The train is passing through the beautiful forests and
mountains of central India.

मोहन - भगिनि , पुनः पुनः शैलाः , पुनः पुनः काननानि ,
ज्यामितां न अनुभवसि वा ?

Sister, again and again (these) hills, again and
again (the) forests. Don't you feel bored?

उषा - आं । अन्यत् किं करिष्यावः ।

Yes, what else can we do?

मोहन - पितामहं काञ्चित् कथां वक्तुं प्रार्थ्यावः ।

We shall request Grandfather to tell us some story.

उषा - सम्यक् ।

Good.

उषा,मोहन - तात तात कथां वदतु ।

Grandfather, tell us a story.

तत् दिने कथयिष्यामि इति अवदत् किल । तां कथां ।

On that day you said you will tell us. That story.

पितामहः - कां कथां ?

Which story?

उषा - हरिद्वारस्य समीपे कनखलक्षेत्रे शिवेन दक्षप्रजापतेः शिरः
अपाहतं इति अवदत् । तां कथां वदतु ।

You said that the head of Dakhaprajapti was severed by Shiva at a place called kankhal near Hardwar. Tell that story.

पितामहः - बाढं , शृणुतम् ।

Ok, listen.

बहुकालात् पूर्वं दक्ष इति ख्यातः प्रजापतिः आसीत् ।

Long time ago there was a prajapati called Daksha.
(A prajapati is a leader of the people)

तस्य अनेकाः सुताः आसन् ।

He had many daughters.

तासां मध्ये अन्यतमा सती महादेवस्य दयिता आसीत् ।

Among them was Sati, the wife of Mahadeva.
(Mahadeva -Lord Shiva)

दक्षः अति उत्कृष्टः पुरुषः आसीत् । (अत्युत्कृष्टः)

Daksha was a highly revered person.

तस्मात् सर्वे देवाः तस्य प्रणामं अकुर्वन् ।

So all the Gods prostrated before him.

मोहन् - अपि भगवान् विष्णुः प्रणमति स्म ?

Even Lord Vishnu prostrated before him?

(The interrogative nature of the sentence must be assumed)

पितामहः - न, न ।

No, no

उषा - शिवोऽपि ?

Shiva too?

पितामहः - न, तेन कारणेन शिवेन सह विद्वेषं अकरोत् ।

No, and so Daksha developed a hatred for Shiva.

दक्षः कनखलक्षेत्रे एकं महायज्ञं कर्तुं आरभत ।

Daksha started a great Yagna (sacrifice) at the place Kanakhal.

तस्मिन् यज्ञे भागग्रहणार्थं सर्वान् देवान् निजदुहितृ

च आह्वयत् ।

He called all the Gods and all his daughters to take part in the sacrifice.

किन्तु सतीमहादेवयोः निमन्त्रणं न कृतवान् ।

But he did not invite Sati and Mahadeva.

तथापि सती यज्ञं द्रष्टुं पितरौ द्रष्टुं च उत्सुका आसीत् ।

Still, Sati was very keen to attend the Yagna and see her parents too.

सा शिवेन निवारिता अपि तत्र आगच्छत् ।

Despite Shiva's objections, she went there.

मोहन् - दक्षेण कीदृशं आचरितम् ?

What did Daksha do? (Here it means- in the context of Sati's visit)

पितामहः - पित्रा सा सम्यक् आहता ।

She was treated well by her father.

यज्ञे दक्षः सर्वेषां देवानां यज्ञभागं अददात् ।

In the Yagna, Daksha offered oblations to all the Gods.

परन्तु सः शिवस्य भागं न समर्पितवान् ।

But he did not offer Shiva what was due to him.

स्वस्य भर्तुः अपमानात् सती दुःखिता अभवत् ।

Sati was saddened by the insult to her husband.

सा पितरं तस्य कारणं अपृच्छत् ।

She asked her father the reason for it.

तदानीं दक्षः शिवस्य निन्दां अकरोत् ।

Daksha then abused Shiva.

सती भर्तु निन्दां असहमाना स्वस्य देहं योगाग्नौ अदहत् ।

Unable to bear the abuse of her husband, Sati burnt herself in the Yogagni (Sacrificial fire).

तस्याः मरणं श्रुत्वा शिवः अति रुष्टः अभवत् ।

Hearing of her death, Shiva was furious.

सः स्वस्य सेनापतिं वीरभद्रं प्रेष्य दक्षस्य यज्ञं व्यनाशयत् ।

He sent his commander in chief Veerabhadra and destroyed Daksha's Yagna.

एवं दक्षस्य शिरः अपि अपाहरत् ।

Also he severed the head of Daksha.

तत् क्षेत्रं यत्र दक्षस्य शिरः अपतत् , तत् कनकखल् इति विख्यातं अभवत् ।

That place where Daksha's head fell, became famous as Kanakhal.

उषा,मोहन् - ततः परं किं अभवत् ?

What happened afterwards?

पितामहः - सर्वे देवाः ब्रह्माणं पुरस्कृत्य शिवं अतोषयन् ।

All the Gods with Brahma at the lead appeased

Shiva (through Hymns)

एवं दक्षस्य पुनर्जीवनार्थं प्रार्थयन् ।

Also they prayed for bringing Daksha back to life.

शिवः एकस्य अजस्य शिरः आलभ्य, दक्षस्य गले अयोजयत् ।

Cutting the head of a goat, Shiva fixed it to the torso of Daksha.

एवं दक्षस्य पुनर्जीवनं आभवत् ।

Thus Daksha regained life.

पुनर्जीवितः दक्षः चमकं इति ख्यातं वेदस्तोत्रं

शिवस्य प्रशंसायां अकरोत् ।

Daksha, who regained life, composed the Vedic Hymn called Chamakam in praise of Lord Shiva.

Lesson-11 Part-8

परेद्युः, देहली रेलिनलयम्

Next day, Delhi Railway station

शङ्करः - वयं नूतनदेहली प्राप्तवन्तः ।

We have reached New Delhi.

अद्य अहनि अत्र स्थित्वा , रात्रौ हरिद्वारं प्रति मस्सूरी त्वरितयानेन गच्छामः ।

After staying here for the day, we will leave for Hardwar, by the Mussorie express at night.

उमा - इदानीं कुत्र गच्छामः ?

Where shall we go now?

शङ्करः - प्रथमश्रेणी-प्रतीक्षालयं गत्वा , तत्र स्नानादिकं कृत्वा, ततः अनन्तरं देहली नगरं द्रष्टुं गच्छामः ।

We shall go to the First class waiting rooms, complete our baths etc., and then go to see Delhi.

किञ्चित् अनन्तरम् । A little later.

प्रातरुपाहारानन्तरं ते नगरं द्रष्टुं गच्छन्ति ।

After breakfast, they go to see the city.

पितामहः - देहली नगरस्य प्राचीन नाम इन्द्रप्रस्थं इति आसीत् जानीथ वा ?

Delhi city was called Indraprastha in ancient times.
Did you know that?

न केवलं अद्य भारतस्य राजधानी , परन्तु पाण्डवानां अपि
राजधानी आसीत् ।

Not only is it the capital of India today, but it
was the capital of the Pandavas too.

मोहनूष्ठा -तर्हि अत्र प्राचीनानि दुर्गाणि प्रासादानि
च सन्ति वा ?

In that case, are there ancient forts and palaces here?

शङ्करः - न, दौर्भाग्यवशात् देहलीराज्यं महामदीयानां शासने
बहुकालं आसीत् ।

No, unfortunately the kingdom of Delhi was under the
rule of the Mohammadans for a very long time.

द्विविधाः महामदीयाः देहली राज्ये शासनं अकुर्वन् ।

एते क्रमशः सुल्तान् तथा मुघल्स् इति ख्याताः ।

Two types of Muslim rulers ruled over Delhi. They were
known as Sultans and Mughals respectively.

ते प्रायः पञ्चाशत् अधिक षट्शतानि वर्षाणि

देहलीनगरशासकाः आसन् ।

They ruled over Delhi for six hundred and fifty years.

तदानीं प्रायः सर्वाणि सनातनधर्मीय प्रासादानि मन्दिराणि च
प्रध्वम्सितानि ।

During that period, all the palaces and temples of
Sanathana Dharma were destroyed.

जन्तर् मन्तर् इति नाम्ना सूर्यचन्द्रादि-निरीक्षणालयं एव प्रचीनेषु
अवशिष्टं स्यात् ।

Perhaps Jantar Mantar, the observatory, is the only
remnant.

कुतुबमिनार् समीपे यः अयस् स्तम्भः अस्ति, सः अपि (सोऽपि)
सनातनधर्मप्रतीकः एव इति केचन वदन्ति ।

The iron pillar near Kutubminar, according to some
people, belongs to Sanathana Dharma.

सायङ्कालः रेलिनलयं प्रत्यागताः

Evening - Back at the Railway Station.

शङ्करः- आगच्छन्तु सर्वे । अस्माकं त्वरितयानस्य
शयनपेटिकायां गत्वा शयनं कुर्मः ।
रेल्यानं सार्धं दशवादने प्रस्थस्यति ।

We will go to the sleeper compartment of our train and
sleep. The train will leave at 10.30 PM.

परस्मिन् दिने प्रातः पञ्चवादने

Next day, 5 O'clock in the morning.

उमा - जाग्रत , जाग्रत । पञ्चदश निमिषान्तरे
वयं हरिद्वारं प्राप्तुमः ।

Wake up, wake up. Within fifteen minutes we will
reach Hardwar.

उषा,मोहन - आ! अति शीतं अस्ति ।
Oh! It is very cold.

उमा - जाग्रत , शीघ्रं उत्तिष्ठत , अत्र रेलिनलये यानं केवलं
किञ्चित् निमेषानि तिष्ठति ।

Wake up and get up quickly. The train stops here only
for a few minutes.

पितामहः - अहो दिष्ट्या । अहं अद्यैव पूतां गङ्गां पश्यामि ।

Oh! It is my fortune. At last I will be able to see
the holy Ganges.

Lesson-11 Grammar: Part-1

चिरं , चिरात्

चिरेण, चिराय - All these words mean " for a long
time " or "over a long period" or just
"always". All the three are used synonymously,
irrespective of case ending.

नूनं - indeed , definitely, surely etc.. This is also an
indeclinable.

एल टी सी - stands for L.T.C or leave travel concession,
the Indian equivalent of a paid vacation. The
travel costs are paid by the employer.

संवत्सरे - In the year. संवत्सरं , वत्सरं , वर्षं , अब्दं are
used synonymously though there are subtle

differences between them.

कल्पयितुम् - to plan, to imagine

An example of a तुमुन्

अभिकाङ्क्षितं - desired (also means waited for)

प्राक् - before. Whenever प्राक् is used, the event denoted by the noun or nominal clause referred to by प्राक् should be in the fifth case.

e.g., भोजनात् प्राक् स्नानं करोति ।

Before food he/she bathes. Here प्राक् is used to imply "before eating".

स्वलक्ष्यम् - one's aim or one's desire and goal.

आम्नाः अपि सिक्ताः पितरोऽपि तृप्ताः

A sanskrit proverb which is roughly equivalent to the English proverb "to kill two birds with one stone"

चैत्रमध्ये - in the middle of the month of चैत्रं

पुनरुद्घाटनम् - reopening

अयमेव - sandhi अयं + एव

अक्षय्यतृतीया - A very important occasion on the third day

after Newmoon in the month of चैत्र. This was the day on which Goddess Uma (Parvati) married Lord Shiva.

रेल्यानेन - by train , instrumental case

This word is a modern word coined from रेल and यानं , रेल्यानं means train. Similarly लोकयानं or Bus.

पुण्य - holy

सप्तमोक्षपुर्यः - As per the traditions of Sanathana Dharma, residing and leaving the mortal body in one of these seven towns in India, takes the soul to heaven. मोक्षम् is usually taken to mean Heaven. In the scriptures it refers to the liberation of the person from worldly distress. Indians view the seven towns as places which remove bondage.

The place where Daksha's Yagna was performed.

दक्षः - As per the Puranic lore of India, one of the ten Prajapathis or leaders of people.

युवा खलु - Youth indeed

वातानुकूल - Air-conditioned

A new word in Sanskrit formed from वातः and अनुकूल . Surprisingly, even the English term is coined !

सज्जीकरणम् - preparations

संलापम् - converse, talk to

क्लेशः - trouble

क्रीतान् - purchased, bought

विक्रीतान् means sold, the opposite of क्रीतान्

शयनस्यूतानि - Sleeping bag

A coined word (in English too!)

करदीपः - Flash light, or a light held in hand

Note how the word is formed कर is now an adjective referring to the hand and दीपः refers to a lamp or source of light.

तीर्थपात्रं - Water jug, a word coined from तीर्थ and पात्रं

सिद्धवर्तिका - candle

औषधानि - Medicines

दीपनानि - Digestive:

Also जरणीयानि from the root जीर्

धनादेशः - Cheque (financial instrument)

coined from धनं and आदेशः

प्रयाणधनादेशः - प्रयाणं means travel, so you can guess the meaning of this word easily.

Yes, it means Traveller's Cheque

विस्तृतकार्यान्म् - Again a coined word.

विस्तृत means widened. So a widened car, meaning thereby a Van or a mini bus.

Refer to the earlier note on लोकयानम्

आगतवान् - means "has come"

प्रवर्तयामः - commence or begin

गृहाण - hold

जनसम्मर्दे - in the crowd

शयनीयसङ्ख्या - Berth No. (In a sleeper coach)

नूनं - means "only" in this context. "I only"

समीपे - near or in the vicinity

निकटे also means the same.

शयनस्थानं - sleeping place (the berth in the coach of the
the train with sleeping arrangements)

शङ्कु - means a lever. Here it means a small catch that
should be released to swing the berth into
the sleeping position.

शयनविस्तरं - bed

विजयवाडा - A town on the banks of the river Krishna
in the state of Andhra Pradesh in India.

आन्ध्र - A state in the southern part of India facing the
Bay of Bengal.

तेलुगु - A language spoken in Andhra, characterized as
the language with a melodious flow of words,
where most of the words end in aksharas which
always include a vowel, i.e., not ending in a
generic consonant.

भद्राचलं - A holy spot on the banks of the river Godavari
where Lord Rama (one of the ten incarnations of
Vishnu) was supposed to have resided during his
search for Sita.

Lesson 11: Grammar part-3

घण्टा - An hour. Also used in the dual sense of
duration and time.

स्थास्यति - stops (verb) (is going to stop)

सेतु - Bridge

तरति - crosses (verb) तरणम् - crossing

नागपुरी - A city in the heart of India.

प्राचीनं - ancient

कलाचारः - culture. कलाचारः - a composite word

formed from कला and आचार . We are not
surprised that this combination has manifested
in the word "culture" in English.

केन्द्र - Center केन्द्रीय - central

विदर्भ - An ancient state (region) of India to which
great emperors like Nala belonged. The emperors
had a common title called भीष्मकः .

राजपुत्री - princess

प्रख्याततमा - most well known

श्रीकृष्णः - One of the ten incarnations of Lord Vishnu.
Lord Krishna plays an important and central
figure in the epic Mahabharata.

रुक्मिणी - one among the eight wives of Sri Krishna

नल , दमयन्ती - Nala, the king of Nishada on whom the
poet Harsha has composed the Naishada kavya.

कविराजाधिराजः - The King of Kings among poets. A
compound noun.

कालिदासः - One of the greatest poets of India, who
has composed world renowned Sanskrit works
such as Sakuntalam, Raghuvamsam etc..

पृथुकं - Beaten Rice , used as a cereal and eaten with milk.

क्षीरं - milk . पयः, दुग्धं also refer to milk.

मधु - honey

साम्प्रदायिकं - traditional

सम्प्रदायः - tradition

प्रतीक्षस्व - wait (imperative)

शाकाहारः - derived from शाकः meaning vegetable.

सामिषाहारः - derived from आमिष meaning flesh or meat

ज्ञानार्थम् - In order to know. Just to know. when the ending
अर्थ is added to certain nouns, it gives the
purpose for which the action is done or taken up.

मोक्षार्थम् - In order to be liberated or for the
purpose of liberation

भोजनार्थम् - for the purpose of taking food

स्नानार्थम् - for the purpose of taking a bath

Lesson-11 Grammar part-4

समये प्राप्स्यति चेत् - The word चेत् stands for ' if ' .
Here it means ' if the train reaches on time"

A few examples,

परीक्षां उत्तरामि चेत् If I pass the examination

उद्योगं प्राप्स्यसि चेत् if you get the job

पोटलिका - means a packet, of paper or cloth
In this case it refers to a food packet.

अपराह्ण - Afternoon

पूर्वाह्ण - ante-meridian or before noon

वन - Forest

वनं , काननं , कान्तारः all refer to forest

शैलं - mountain

गिरिः , शैलं , पर्वतः refer to mountains

जामिता - boredom

कथयिष्यामि - will tell the story. This word is in Future tense.

अपाहरणं - removal, in this lesson it refers to the severing of the head.

बाढम् - just means OK or alright

सुता - daughter

सुता , पुत्री , तनया , आत्मजा , कन्या , दुहिता
all mean ' daughter '

अनेका - many

The word is formed by prefixing एकः with अन्

The prefix अन् has the effect of negating or giving the opposite meaning of the word to which the prefix is added.

Some examples,

अन्तम् - end or limit अनन्तम् - limitless

Now, do you see the connection in
ending and unending
oppose and unoppose
armed and unarmed ?

The connection you see is reason enough to reckon Sanskrit as the very first language of the world.

There are other prefixes which are similar

The prefix प्र is also seen in the same manner.
It means before. For instance
preschool, predetermine !

तासां मध्ये अन्यतमा - One among them

Usage of the word will depend on the gender of the noun referred to.

e.g., फलानां मध्ये अन्यतमं सेव्यफलं

Apple is one among fruits.

पतिव्रतानां मध्ये अन्यतमा सीता

Among the Pativrata Sthrees (women of honour in following a life of chastity) Seetha is one.

दशानां अवताराणां मध्ये श्रीकृष्णः अन्यतमः

Sri Krishna is one of the Avataras (of Lord Vishnu)

Lesson 11 Grammar Part-5

दयिता - dearest: Here it means ' wife '
 It may also mean ' daughter '

उत्कृष्टः - great

प्रणामं - obeisance

विद्वेषं - enmity

महायज्ञं , यज्ञं - यज्ञ is a sacrifice and महायज्ञ is a great sacrifice.

भागः - share, portion

निजदुहितृः - one's daughters

निमन्त्रणं - invitation

सतीमहादेवयोः - to Sati and Mahadeva

पितरौ - parents.

Note: पितरौ may also mean two fathers (Dual).
 Here it means father and mother.

उत्सुका - eager, keen (उत्सुकः - masculine)

निवारिता - forbidden

आदृता - well received , well treated

समर्पितवान् - presented

भर्तुः - of husband

अपमानं - insult

अपृच्छत् - asked or questioned

निन्दा - abuse

असहमाना - unable to bear (refers to a person)

सहमानः - masculine सहमाना - feminine

bearing or withstanding
(able to bear or withstand)

स्वस्य

- one's

देहं

- body

योगाग्नौ

- In the Yogic fire

This is a reference to the fire kindled by the control of the vital airs in a person. A belief as per the Sanathana Dharma.

मरणं

- death

रुष्टः

- angry, angered

सेनापतिः

- commander in chief

वीरभद्रः

- Name of Lord Shiva's commander in chief

क्षेत्रं

- a center of Pilgrimage

In general it means a cultivated place.

But may have different meanings in different contexts.

ब्रह्मा

- The God Brahma

पुरस्कृत्य

- Keeping in the lead

This word is composed of पुरः - in front
and कृत्वा (कृत)

पुनर्जीवनार्थं

- In order to restore (one's) life

अजय्य

- unbeatable, unconquerable

आलभ्य

- having procured or after procuring

The proper meaning is cut into pieces

गले

- the part of the body just below the head,
comprising the neck, nape

चमकं

- This refers to the Vedic Mantra in the Krishna Yajur Veda, which Daksha recited. It contains many instances of the akshara मे which resembles the sound of bleating.

प्रशंसा

- praise

Lesson 11 Grammar Part-6

स्तोत्रं

- A praise , usually in the form of verse

परेद्युः

- next day

त्वरितयानं-

Express Train (fast train)

प्रथमश्रेणी - प्रतीक्षालयं - First class waiting room
in a railway station

इन्द्रप्रस्थं - The ancient name for Delhi when it was
the capital of the Pandava empire

राजधानी - Capital

पाण्डवानां - Of Pandavas,
Please refer to the previous lesson to
get the meaning

दुर्गाणि - Fortresses, castles दुर्गम् - singular

प्रासादानि - palaces, buildings

दौर्भाग्यवशात् - unfortunately
is derived from दुर्भाग्यम् - misfortune
by adding वशात् - due to

कोपवशात् - due to anger

महामदीया - The followers of Mohammad the Prophet

शासने - Under the rule of

बहुकालं - long time

द्विविधाः - two types

क्रमशः - respectively, in that order

सनातनधर्मः - The literal translation of this is
" the eternal code" . In this lesson, it refers to
the so called Hindu religion.

मन्दिरं - temple मन्दिराणि - plural

प्रध्वंसितानि - demolished

जन्तर् - मन्तर् - यन्त्रमन्दिरम्
refers to an observatory in Delhi built
several hundreds of years ago. It has a unique
sun-dial.
This word is a rendering in Hindi of the Sanskrit
root words यन्त्र मन्दिर or Instrument Palace.

निरीक्षणालयं - Place of observation

निरीक्षणम् - observation

The word आलयम् is added as we have seen
earlier, to many nouns to denote the place of
occurrence of the action specified by the noun.

The word क्षेत्रम् is also used in place of आलयम् .

अवशिष्टम् - remaining

अयस्स्तंभः

- अयस् स्तंभः Iron pillar

अयस् or अयः refers to Iron.

This is root word from which the word "Iron" is derived.

There is a pillar made of Iron in Delhi, in front of the Kutub Minar which has never rusted. This is a metallurgical marvel that continues to puzzle scientists and engineers even now in the twentyfirst century.

प्रतीकः - symbolic representation.

परस्मिन् दिने- another day , the same meaning as परेद्युः

दिष्ट्या - fortunately, by good luck

पूततगङ्गाम् the Holy Ganges (river)

Lesson-12 Part-1

तीर्थ यात्रा

Introduction: This lesson is a continuation of events in lesson-11. The sequence of case endings and tenses is also continued. The novelty here is to introduce the student to usages of terms typical of ancient Indian culture.

हरिद्वार् रेल्वे निलये

Scene at the Haridwar Railway Station.

उषा - ननु , संप्रति किं करिष्यामः? कुत्र तावत् गच्छामः?
कमपि होटलं वा साधूनां आश्रमं गच्छामः ?
So, what should we do now? Where do we go?
To a Hotel or an Ashram of the Saints?

शङ्करः - न उभयं । मम कार्यालस्य विश्रान्तिगृहं
अत्र गङ्गाकूले अस्ति ।
मुनीकि रेति इति स्थाने अस्ति ।
वस्तु तः गिरिमार्गे एव अस्ति ।
अस्माकं प्रकोष्ठानि तत्र आरक्षितानि ।
Neither, my company has a rest house on the
banks of the Ganges, at a place called
Muni ki Reti. In fact, it is on the way to the
mountains. Our rooms are reserved there.

मोहन - वाजिशकटेन गच्छामः ?
Shall we go by horse cart?
शङ्करः - आं
Yes.

ते विश्रान्ति गृहं प्राप्नुवन्ति - They reach the rest house.
विश्रान्ति गृहे - At the rest house.

निर्वाहकः - आईये साहब आप् मदरास् से आ रहे हैं न ?
आप का नाम क्या शङ्करजी है ?

Caretaker- Please come Sir. Aren't you coming from
Madras and aren't you Shankarji ?

उमा - एषः किं वदति ? न किञ्चित् अवगच्छामि ।

Uma - What is he saying? I don't understand anything.

शङ्करः - अहमपि (or मम अपि)

त्वं आङ्ग्लभाषां जानासि वा ?

Shankar - I too (don't understand)

Do you know English ? (this is addressed to the caretaker)

निर्वाहकः - साबू " मी नो इङ्ग्लीष " हिन्दी ओन्लि ।

caretaker - Saab, " me no english " Hindi only .

शङ्करः - अधुना किं करिष्यामः ?

Shankar - What shall we do now?

पितामहः - हां ख हं मदरास् से आ रहे हैं ।

हमारे रहने के लिये बन्दोबस्त

किया हुआ है क्या ?

Grandfather- Yes, we are coming from Madras.

Has any arrangement been made for our stay here?

निर्वाहकः - बाबाजि, आप के लिये सब तय्यार है ।

आप अच्छी हिन्दी बोलते हैं। आइये ।

Caretaker- Father, everything is ready for you. You speak good Hindi. Please come.

उमा, शङ्करः - तात, भवान् कथं हिन्दी भाषां वदति ?

कदा कुत्र अपठत् ?

Uma, Shankar - Father, how are you able to speak Hindi?

When and where did you learn ?

पितामहः - किं मन्यसे ? वयं वृद्धाः किञ्चित् न जानीमः

इति विचारयति वा ?

पूर्वं वयं यदा युवानः आस्म , तदा सर्वे हिन्दी

भाषां राष्ट्रभाषा इति विचार्य कौतूहलेन पठितवन्तः ।

Grandfather- What do you think? We old people do not know anything- Is that what you think ?

When we were young, we learnt Hindi happily

with the feeling that it is the national language.

Lesson-12 Part-2

गङ्गायां - Scene at the banks of the Ganges.

मोहन् - आ शैत्येन जडी भवति ,

अस्मिन् जले कथं निमज्जामः ?

Ah! it is freezing cold. How do we take a dip?

उमा - न केवलं शैत्यं , प्रवाहस्य अपि अतीव वेगः अस्ति ।

जलं प्रष्टुमपि भीतोऽस्मि , कुतो वा प्रवेशः ?

Not only is it freezing but the flow is so fast.

I am afraid even to touch the water.

Where is the question of dipping?

शङ्करः - वृथा प्रलापं मा कुरु । सर्वे आगच्छन्तु ।

वयं एकैकस्य हस्तं परस्परं

गृहीत्वा जले प्रविशामः ।

सकृत् मज्जनात् परं शैत्यं न अनुभवेम (or अनुभवामः)

Come on, give no excuses. Come everybody, we will hold each other's hands and enter the water. Once we dip we shall no longer feel cold.

परस्मिन् दिने प्रातःकाले - Next Morning.

ते ऋषीकेशं गच्छन्ति, केदारनाथस्य एवं बदरीनाथस्य मार्गे ।

तत्र लक्ष्मणदोलां पश्यन्ति । बालौ लक्ष्मणसेतोरुपरि क्रीडतः ।

गङ्गायाः उत्तर तटे कांश्चन आश्रमान् अवलोकयन्ति ।

ते तत्र गङ्गायां स्नानं कुर्वन्ति ।

पूर्वं दिनं तत्र शान्तियुक्तां ध्यानमग्रां गङ्गां दृष्ट्वा

आश्चर्यचकिताः अभवन् ।

They reach Rishikesh enroute Kedaranath and Badrinath. They see the Lakshmana Joola (wooden suspension bridge) across the Ganges (believed to have been first built by Lakshmana). The children play on the bridge. They see some of the ashrams on the other bank of the Ganges. They have their bath there in the Ganges. Looking at the Ganges which is peaceful and pensive in comparison with the previous day's (Ganga at Hardwar), they are wonderstruck.

तत् दिने सायङ्काले । Same Day, in the evening.

शङ्करः - श्वः प्रभाते वयं हिमालयपर्वतस्योपरि आरोहामः ।
हिमालयस्य एष भागः तिह्री गड्वाल् इति ख्यातः ।
वयं एकेन विस्तृत कार्यानेन भाटकं दत्वा गमिष्यामः ।
एवं मार्गे कतिपय मुख्यस्थानानि एवं देवालयान् द्रक्ष्यामः ।
प्रथमतया बदरीनाथं प्रति गमिष्यामः ।

We will ascend the Himalaya Parvata tomorrow morning.
This part of the Himalayas is called Tehri Garhwal.
We shall hire a van and proceed so that we can see some important places and temples on our way.
First, we shall go to Badrinath.

पितामहः - नैवं (न एवं) । नियमस्तु केदारनाथं दृष्ट्वा एव बदरीनाथं
प्रति गन्तव्यं इति । वस्तुतस्तु पुरा तीर्थयात्रिकाः प्रथमं
यमुनोत्तरीं दृष्ट्वा , ततः गङ्गोत्तरीं प्रति गत्वा, ततः केदारबदरी
यात्रां प्रकुर्वन्ति ।

No, not that way. The rule is that one should see Kedarath first and then go to Badrinath.
Actually, in the olden days, pilgrims would first see Yamunottari, then to Gangottari and thereafter proceed to Kedar and Badri.

या श्रीकृष्णस्य प्रिया नदी यमुना कालिन्दी इत्यपि गीयते, सा यमुनोत्तरीतः प्रभवन्ति ।

The river Yamuna, the darling of SriKrishna which is also called Kalinidi, starts from Yamunottari.

गङ्गानदी तु गङ्गोत्तरीतः न प्रादुर्भवति ।

परन्तु तत् स्थानात् प्रायः

एक योजन दूरे गोमुखं इति स्थानात् ,

प्रथमतया दृष्टिगोचरं आयाति ।

ततः गङ्गोत्तरीं प्रति प्रवहति । गोमुखस्य मार्गः अतिक्लिष्टः ।

तस्मात् प्रायशः सर्वे गङ्गोत्तरी पर्यन्तमेव गच्छन्ति ।

Ganga actually does not start at Gangottari, but she comes into sight at a place called Gomukh about ten miles from there. From there she flows towards Gangottari. The way

to Gomukh is very difficult. So most people go only upto Gangottari.

उषा , मोहन् - तात तात कथं गोमुखं इति नाम ?
Grandfather, Why the name Gomukh?

पितामहः - यस्मात् गङ्गायाः निर्गमद्वारं गोमुखसदृशं भवति ,
तस्मात् एवं नाम ।

It is because the source sprout of Ganga appears like the face of a cow. So the name.

उषा , मोहन् - ततः एव गङ्गा प्रभवति वा ?
Does Ganga start from there?

पितामहः - न , कुतः सा आगच्छति इति न कोऽपि जानाति ।
गोमुखात् पूर्वं सा अदृश्या भूत्वा
अतिदूरात् आगच्छति इति
अस्माभिः श्रुतम् ।

No, Nobody knows where she comes from. We have heard that she comes from very far away before Gomukh but is invisible.

शङ्करः - एवं चेत् केदारनाथं प्रति एव प्रथमं गमिष्यामः ।
If so, let us go to Kedaranath first.

Lesson-12 Part-3

उमा - आ , अत्रैव एवं शैत्यं चेत् , उपरि कीदृशं भवेत् ?
Ah! it is so cold here itself. How will it be above?

मोहन् - गमिष्यमाणानां स्थानानां कियत् उन्नतिः स्यात् ?
What will be the height of the places we intend visiting?

शङ्करः - नूनं अयुतादपि अधिकमेव फीट् स्यात् ।

Indeed, it will be more than ten thousand feet.

तत्र निश्चयेन अतिशैत्यं भवति एव । एवं वयं
शैत्येन कपेमहि ।

It will certainly be very cold. We shall shiver in the cold.

उषा - एवं चेत् इतोऽपि कंबलानि ओर्णवस्त्राणि च नेतव्यानि खलु ?
If so, should more blankets and woolen clothing be taken?

शङ्करः - सर्वत्र कंबलाः लभ्यन्ते । परन्तु अस्माकं ओर्णवस्त्राणि
नेतव्यानि एव ।

Blankets will be available everywhere but we have to
take woolen clothing.

परस्मिन् प्रभाते Next Morning

पितामहः - स्नानान्तरमेव गच्छामः वा ?
Do we go after our baths?

मोहन् , उषा - कदापि न । किं अत्रैव हिमशिलायितुं इच्छति वा ?
No way, do you wish to freeze (into ice)
here itself?

पितामहः - स्नानं विना कथं गच्छामः ? पथि स्नानार्थं
सौकर्यं अस्ति न वा इति
न जानीमः । श्रान्ताः भविष्यामः प्रयागेन ।
How can we go without a bath? We do not know if there
are facilities for bathing enroute. We will become
tired after traveling.

शङ्करः - चिन्तामास्तु । षष्टिः किं मी दूरे देवप्रयागः
इति स्थले विश्राम्यामः ।
तत्र स्नात्वा अल्पाहारं कृत्वा पुनः प्रयागः ।
Don't worry. sixty KM from here we will rest at a
place called Devaprayag. There, after our baths and
breakfast, we can proceed.

पितामहः - बाढम्
OK.

ते गङ्गायाः सह किञ्चित् दूरं गच्छन्ति ।
मध्ये नदी नयनपथात् अपगच्छति ।
ततोऽपि किञ्चित् दूरे देवप्रयाग स्थलं प्राप्नुवन्ति ।
They go along the Ganges for some distance.
Midway, the river disappears from sight. After some
distance, they reach Devaprayag.

मोहन् - उषे , पश्य , अत्रापि एका लक्ष्मणदोला अस्ति ।

क्रीडावः , आगच्छ ।

Usha, see, here too there is a Lakshmana Joola.

Let us play, come.

शङ्करः - एतादृशी दोलाः बह्व्यः सन्ति ।

या ऋषीकेशे स्थिता सा एव

लक्ष्मणझूला इति उच्यते ।

There are many such bridges. The one in Rishikesh alone is called Lakshmana Joola.

ते द्वयोः नद्यो सङ्गमं प्राप्नुवन्ति ।

They reach the confluence of the two rivers.

शङ्करः - सकृत् अत्र स्नानं कुर्मः । एषा तु गङ्गा एव , सा का ?

First, let us bathe here.

This is Ganges but which is the other?

पितामहः - अत्र गङ्गालकनन्दयोः सङ्गमः ।

निकटे एव रघुनाथस्य मन्दिरं

भवितुं अर्हति ।

Here, it is the confluence of the Ganga and Alakananda.

There should be the temple of Raghunatha close by.

उषा - तात तात , मम विचारः तु प्रयागः मध्यभारते अलहाबाद्

नगरस्य समीपे वर्तते इति । कथं अत्रापि प्रयागः भवति ?

Grandfather, I thought that Prayag was in Central India

near Allahabad city. How is it there is a Prayag here too?

पितामहः - शृणु , यत्र यत्र द्वयोः सरितोः सङ्गमः भवति ,

तत्र तत्र प्रयाग इति नाम ।

Listen, wherever there is a confluence of two rivers, it is called Prayag.

अस्माकं पथि अन्येऽपि बहवः प्रयागाः सन्ति ।

प्रतिसङ्गमं तृतीया एका अन्तर्वाहिनी नदी अस्ति

इति हिन्दवः विश्वसन्ति ।

On our way, there will be many more Prayagas. The

Hindus believe that at every Prayag, there is a third

river underground, but it is not visible to the eye.

So, in reality, there are three rivers.

परन्तु चक्षुर्गोचरं न भवति । तस्मात् वस्तुतया

तिस्रः नद्यः एव सन्ति ।

अलहाबाद् नगरस्य समीपे प्रयागस्थले गङ्गायाः

यमुनायाः एवं सरस्वत्याः सङ्गमो भवति ।

In the Prayag near Allahabad, there is the confluence
of Ganga, Yamuna and Saraswathi.

Lesson-12 Part -4

ते स्नानं कृत्वा रघुनाथस्य मंदिरं दृष्ट्वा पुनः

प्रयागे उन्मुखाः भवन्ति ।

They have their bath, see the Raghunatha temple and once
again concentrate on their journey.

उमा - इदानीं कस्याः नद्याः मार्गं अनुसृत्य गच्छामः ?

उभयी अपि मनोहरा ।

Now which river do we follow? Both are beautiful.

शङ्करः - अलकनन्दां अनुसृत्य गच्छामः ।

(or अलकनन्दायाः प्रवाहमनुगच्छामः) ।

We shall follow Alakananda.

इतः अलकनन्दायाः तीरे एव कार वीथी अस्ति ।

Only along the Alakananda there is a road.

गङ्गां प्रति गन्तुं इच्छा चेत् प्राग् एव तिहरी

मार्गे गन्तव्यं आसीत् ।

If one decides to go along the Ganges, one should have
taken the road to Tehri earlier.

ते श्रीनगरं प्राप्नुवन्ति ।

श्रीनगरः घड्वाल् प्रदेशस्य मध्ये एका अतिसुन्दरी द्रोणी ।

तत्र भोजनं स्वीकृतवन्तः ।

They reach Srinagar. Srinagar is a very beautiful valley in the
Garhwal district. They have their lunch.

पितामहः - आलुकं , आलुकं , आलुकं - सर्वत्र आलुकं ।

आलुकं विना किमपि अस्ति वा ?

Potatoes, potatoes and potatoes everywhere. Is there anything without potatoes?

शङ्करः - दिष्ट्या एतावत् पर्यन्तं आलुकं अपि लभ्यते ।

By God's grace, at least we are getting potatoes.

इतःपरं तु एतदपि लभ्यते वा न वा, न जानीमः ।

From now on, whether even this will be available, we do not know.

केवलं चप्पात्ति एव लभ्यः ।

Only chappatti's will be available.

उमा - किमपि वा भवतु । तातस्य कृते किञ्चित् शुष्कफलानि एवं शुष्कानि खाद्यानि नीतवती । नक्ताहारार्थं कुत्र स्थानम् ?

Whatever may be, for Grandfather I have taken some dry fruits and dry eatables.

शङ्करः - रुद्रप्रयाग पर्यन्तं अद्य गच्छामः एवं तत्र

रात्रौ वसामः इति मन्ये ।

ततः प्रभाते गच्छामः ।

We shall proceed upto Rudraprayag and halt there for the night I think, and proceed from there in the morning.

रुद्रप्रयागे At Rudraprayag

उषा - तात तात, अत्रापि द्वे नद्योः सङ्गच्छतः वा ?

Grandfather, two rivers join here too?

पितामहः - आं ।

Yes.

मोहन् - रुद्रप्रयागः ! हे भगवन् !

Rudraprayag. Oh, God!

मया तु श्रुतं अत्र नरभोजिनः व्याघ्राः बहवः सन्ति इति ।

I have heard that there are many man-eaters here.

एतत् मया जिम् कार्बेट् महोदयस्य

मेन् ईटर्स आफ् कुमाऊन् पुस्तके पठितम् ।

I have heard that there are many man-eaters here. I read this in Jim Corbett's book 'Man eaters of Kumaon'.

शङ्करः - मा भैषीः । अत्र व्याघ्राः अपि न सन्ति,
सिंहाः अपि न सन्ति ,
केवलं अस्मादृशाः नराः सन्ति ।

Don't be afraid. There are neither tigers here nor lions.
There are only people like us.

उषा, मोहन - इन्दोः सौन्दर्यं पश्य ।

Look at the beauty of the moon.

तस्य हिमशिखरस्य उपरि प्रदृश्यते । अति रम्यं न ?

It is visible above that snow peak. Isn't it charming?

शङ्करः - अत्र कियती शान्तिः ।

शिलासु जलप्रवाहस्य रवः एव एतत् प्रदेशस्य

प्रशान्तिं भञ्जयति ।

Oh! How peaceful it is here.

Only the sound of the water beating against the rocks,
breaks the silence of this place.

पितामहः - आं , परन्तु शीघ्रमेव वासस्थानं प्रति गन्तव्यं अस्ति ,

यत्र अग्नि समीपे उष्णी कर्तुं शक्नुमः ।

Yes, but we have to go to the rest house soon where
we can warm ourselves in the fire.

ते रुद्रप्रयागे एकं विश्रान्ति गृहं गच्छन्ति ।

ते पञ्च शैत्येन कंपमानाः आसन् येन शैत्येन ते अपरिचिताः ।

They go to the rest house at Rudraprayag. All the five
shiver in the cold as they are not used to it.

Lesson-12 Part-5

परेध्युः Next morning.

पितामहः - अत्र अलकनन्दा मन्दाकिन्या सह सङ्गच्छति अतः

अत्र शिवविष्णोः सङ्गमः ।

Here Alakananda joins the Mandakini and so there
is a confluence of Shiva and Vishnu.

उषा - कथं ?

How?

पितामहः - मन्दाकिनी नदी केदारनाथात् क्षेत्रात् आगच्छति ।

The Mandakini river comes from Kedaranath temple town.

अलकनन्दा बदरीनाथक्षेत्रात् आगच्छति एवं तयोः अत्र मेलनं भवति ।

Alakananda comes from Badrinath and the two join here.

पूर्वोक्तं क्षेत्रं भगवतः शिवस्य स्थानं । अपरं विष्णोः स्थानं ।

The former is the abode of God Shiva and the latter that of Vishnu.

मया उक्तं किल यत्र यत्र द्वयोः नद्योः सङ्गमः , तत्र तत्र तृतीया नदी अन्तर्वाहिनी रूपेण भवति । सा सरस्वती ब्रह्मरूपिणी ।

Have I not mentioned that wherever two rivers meet, a third one flows as an undercurrent? That Sarawati is of the nature of Brahma.

तस्मात् अत्र रुद्रप्रयागे हिन्दूनां प्रधानदेवत्रयं विराजते ।

So, here at Rudraprayag, the important trinity of the Hindu Gods reside.

शङ्करः - इतः वयं मन्दाकिन्याः तीरं अनुसृत्य केदारनाथपर्यन्तं गच्छामः ।

From here, we shall proceed along the Mandakini upto Kedaranath.

सा कुत्रचित् अस्मत्समीपे प्रवहति , कदाचित् कतिपय हस्तयुगशतैः निम्ने प्रवहति ।

At some places, she will flow near us and at places, hundreds of yards, below us.

उमा - पश्य , पर्वतस्य अस्मिन् असौ पार्श्वः

द्रुमैरावृतः मरकतश्यामः भाति ।

किन्तु बदरीनाथस्य पार्श्वे शुष्कभूमिः एव दृश्यते ।

Look, this side of the mountain is full of trees and appears green. On that side (towards Badrinath) it looks barren.

किञ्चित् दूरं गत्वा After travelling some distance.

शङ्करः - पश्य त्रियुगीनारायणं जिगमिषुः अस्मिन्
पथि गन्तुं अर्हति ।

Look, those who want to proceed to Triyuginarayan
should take this path.

मोहन् - त्रियुगीनारायणः इति किम् ?
What is Triyuginarayan?

पितामहः - अस्य पर्वतस्य शिखरे अहर्निशं
जाज्वल्यमानः अग्निः अस्ति ।

On the top of this peak, there is a fire burning day
and night.

एषो अग्निः सदा ज्वलति एवं त्रेतायुगात्
आरभ्य निरन्तरं ज्वलति इति वदन्ति ।

This fire burns always and is supposed to be burning
right from Tretayuga.

ते गौरीकुण्डं प्राप्य तत्र रात्रिं उषित्वा परस्मिन् प्रभाते
यात्रां पुनः प्रारभन्ते ।

They reach Gowrikund and stay for the night there.
Next day, they start their trip again.

उमा - अत्र द्रष्टव्यं किमपि अस्ति वा ?
कथं अस्य गौरीकुण्डं इति नाम ?
Is there anything to see here? How did the name Gowri
Kund arise?

पितामहः - आं , अत्र उष्णोदक कुण्डं अस्ति ।
अत्रैव भगवती पार्वती
तपः अतपत् शिवं परिणेतुम् ।

Yes, there is a hot water spring here. It is here that
Goddess Parvati performed penance intending to marry
Lord Shiva.

अत्र स्नात्वा जन्मान्तरे कृतानि पापानि नरः विनाशयति ।
Taking one's bath here, one destroys all the sins
committed in all one's previous incarnations.

ते सर्वे उष्णीदकतीर्थे स्नानं कुर्वन्ति ।

They all have their baths in the hot water spring.

शङ्करः - इतः केदारनाथ पर्यन्तं सप्त कि मी दूरं
पद्भ्यां एव गम्यते ।
तात त्वदर्थं मया 'दण्डी'सुसज्जिता ।

From here one has to walk the seven KM distance to
Kedaranath. Father, for you I have arranged a dandi.

पितामहः - तत् किम् ?
What is that?

शङ्करः - आसनं एकं द्वयोः कीचक दण्डयोः उपरि
बध्वा चतुर्भिः नरैः
स्कन्धेषु नीयते ।

A chair is bound to two bamboo poles and is carried
on the shoulders by four men.

अश्वेन अपि गन्तुं शक्यते परन्तु तत् क्लेशाय भवति ।

One can go on horseback too but for father, it will be
difficult.

उषे , मोहन् अश्वस्य उपरि गच्छसि वा ?

Usha, Mohan, do you want to go horseback?

उषा, मोहन् - न , आवां पद्भ्यामेव गच्छावः ।

No, we shall walk.

Lesson-12 Part-6

उषा , मोहन् एवं तातः केदारनाथं प्राप्य उमाशङ्करयोः

निमित्तम् प्रतीक्षणं कुर्वन्ति ।

किञ्चित् अनन्तरं शङ्करः अपि प्राप्नोति ।

बहुविलम्बेन उमा क्लान्ता तत्र प्राप्नोति ।

Usha, Mohan and Grandfather reach Kedarnath and wait
for Shankar and Uma. A little later Shankar also reaches.
Much later Uma arrives extremely tired.

शङ्करः - अन्ते त्वं प्राप्तवती ।

गौरीकुण्डं प्रतिनिवर्तितवती इति मया चिन्तितम् ।

At last you reached.

I thought you had returned to Gowrikund.

उमा - इदानीं त्वं मया सह क्रीडसि ।

You are jesting with me now (are you)?

अतिक्लान्ता पथि एव मरिष्यामि इति मया चिन्तितम् ।

किमर्थं केदारनाथः एवं क्लेशेन प्राप्यः ।

I am so tired that I thought I'd die on the way.

Why should Kedarnath be so difficult to reach?

पितामहः - उमे त्वं अद्य ईशवीये २००१ तमे संवत्सरे

आधुनिकसौविध्ययुक्ते

काले परिदेवनं करोषि ।

Uma, In A.D.2001, with all modern conveniences you are complaining.

आदिशङ्करभगवत्पादः पञ्चविंशति शत संवत्सरेभ्यः प्रागेव

अत्र केवलं कार्पासवस्त्रद्वयेन्युक्ताः एवं कमण्डलुना

सह अत्र आगतवान् ।

Bhagavadpada Shankaracharya, attired just in two cotton clothes and his kamandalu had come here twentyfive centuries ago.

सः अस्य मन्दिरस्य जीर्णोद्धारणं कृत्वा पूजा पद्धतिं

स्थापयित्वा एवं पूजकस्यापि विधिं प्रतिष्ठापितवन्तः ।

After renovating the temple here, he established the system of worship and also the rules for the Pujari (priest).

तेन बदरीनाथक्षेत्रं अपि प्राप्तं एवं तत्र अलकनन्दायाः

हिमतोयस्य मध्यात् बदरीनाथस्य विग्रहः उद्धृतः ।

तेन तं विग्रहं मन्दिरे

प्रतिष्ठाप्य पूजायाः एवं पूजकस्य च विधिः निर्दिष्टः ।

He also went to Badrinath and acquired the idol of Badrinath from the ice cold waters of the Alakananda. He installed the idol in the temple and also laid down the rules for the worship and for the priest.

त्वं तु केवलं सप्त कि मी दूरं पद्भ्यां गत्वा तदपि

ओर्णवस्त्रैः आच्छाद्य एवं मार्गे चाक्लेट् अपि चर्वित्वा

विलपसि किल ?

You, having walked only seven KM, that too well protected in woolen clothing and chewing chocolates all the way, complain?

उमा - आचार्य भगवद्पादस्य विषये मम अपि सहमतिः एव ।

परन्तु , सः अस्मद्सदृशः साधारणः व्यक्तिः न आसीत् ।

भवान् कथं जानाति , कीदृशं कष्टं मया मार्गे अनुभूतम् ।

As far as Shankaracharya is concerned, I agree with you.
But he was no ordinary person like us. How would you
know the difficulties experienced by me on the way?

पितामहः - त्वं किं मन्यसे , अहं मेसिडिस् बेन्स द्वारा अत्र

आनीतः इति । एवं न ।

एतेषां प्रत्येकस्य चलनरीतिः पृथक् ।

What do you think? That I was brought here in a
Mercedes Benz? It is not so. These four, each one
had a different gait.

शिलाः लङ्घ्यमानाः कोणेषु परिवर्तमानाः मां उपरि

अधः पुनः पुनः प्रक्षिप्तवन्तः ।

मध्ये मध्ये अहं प्रवणे अधः पतिष्यामि इव भावना जाता ।

भोलानाथः एव केवलं मम रक्षकः आसीत् ।

While they avoided the rocks or negotiated bends, they
threw me up and down again and again. I felt that I
will fall down.

ते अवशिष्टे दिने विश्रान्तिं कृतवन्तः ।

एवं केदारनाथ क्षेत्रस्य अलौकिकीं

शान्तिं सौन्दर्यं च दृष्ट्वा विस्मितवन्तः ।

प्रभाते मन्दाकिन्यां स्नानं कृत्वा,

मन्दिरे केदारनाथं दृष्ट्वा पूजां कृतवन्तः ।

शङ्करः ब्रह्मकमलानि आनाय्य ईश्वरं न्यवेदयत् ।

They rest for the remaining part of the day. And they
wondered looking at the divine place and beauty of Kedaranath.

In the morning, they have their baths in the Mandakini and
offer their prayers in the temple of Kedaranath.

Shankar brings some Brahmakamal lotuses and offers them
to the Lord.

उमा - किंस्चित् पुष्पं एतत् ? पद्मं इव भाति ?

What kind of flower is this? It looks like a lotus.

शङ्करः - एतत् ब्रह्मकमलं तरोरुपरि विकसति द्रष्टुं

कमलमिव आभाति ।

तस्मात् ब्रह्मकमलं इति नाम ।

अस्मिन् प्रदेशे लभ्यते ।

This is Brahmakamal. It blossoms on a tree and looks like a lotus. So it is called Brahmakamal. It is seen in this place (means that it grows predominantly in this region).

Lesson-12 Part-7

पितामहः - उषे , मोहन् पश्य एतत् लिङ्गं स्वयंभु ।

अर्थात् स्वयमेव आविर्भूतं न मनुष्येण कृतम् ।

Usha, Mohan, look, this Linga is self made.
Swayambhu, i.e., it came up on its own and is not man made.

उमा - कियती संतुष्टिः मनसः ! इतः निवर्तनं चिन्तनमेव
मनसः क्लेशाय ।

What satisfaction to the mind! Even to think
of returning from here is painful.

पितामहः - सत्यं, परन्तु एतत् असहनीयं शैत्यम् ।

मध्याह्ने ऊर्णवस्त्रस्यापि

अन्तरे एवं कम्पमानं शरीरम् ।

True. But this unbearable cold. Even at noon one
shivers within the woolen clothing.

शङ्करः - तत् यथातथा वा भवतु । अस्माकं तु बदरीनाथं

अपि द्रष्टव्यं किल ?

Be that as it may. Don't we have to go to Badrinath?

ते गौरीकुण्डं पद्भ्यां प्रत्यागच्छन्ति । ततः वाहनद्वारा

रुद्रप्रयागं यन्ति ।

परस्मिन् दिने बदरीनाथं प्रति पुनःप्रयागं प्रचलति ।

पथि ज्योतिर्मठं प्राप्नुवन्ति ।

They return to Gowrikund by foot. From there to
Rudraprayag by vehicle. Next day, their journey towards
Badrinath is resumed. On the way they reach Jyotirmath.
(Also called Joshi Math)

पितामहः - शङ्कर , तिष्ठाम अत्र किञ्चित् कालं ,
मया श्रुतं अत्र आदिशङ्करेण
स्थापितं पीठं अस्ति इति ।
चतुर्षु दिक्षु तेन पीठानि स्थापितानि ।
उत्तराम्नाय पीठं अत्रैव अस्ति । अहं तत् द्रष्टुं इच्छामि ।

Shankar, stop here for sometime. I have heard that
there is a Peetham established by AdiShankara here.
In all the four directions Peethas were established by
him. The northern ritualistic Peetha is here.
I want to see that.

आश्रमं दृष्ट्वा ते बदरीनाथ क्षेत्रं प्राप्नुवन्ति ।
तत्र रात्रिं उषित्वा प्रभाते
बदरीनाथं द्रष्टुं गच्छन्ति ।

After seeing the Ashram, they reach Badrinath. After
spending the night there, they go to see Badrinath
(temple) in the morning.

उमा - तात भवता उक्तं किल अत्र नरनारायणाख्यौ महर्षौ
अद्यापि तपः कुर्वन्तौ स्तः इति ।
एवं नारदः मुनिश्च अन्ये इन्द्रादि देवाश्च
बदरीनाथं पूजयन्ति इति ।

Father, did you not say that the two Maharshis Nara and
Narayana are doing penance here even today? And also
that Narada Muni and the Devas like Indra worship
Badrinath?

पितामहः - उमा , पश्यसि वा तं पर्वतं ? यस्य
सानौ बदरीनाथस्य मन्दिरं
अस्ति , सः नारायणः । एतस्य पुरतः एषः
हिमशिखरोपेतः पर्वतः
नरः इत्युच्यते ।

Uma, do you see that mountain at the foot of which
Badrinath's temple is situated? That hill is Narayana.
Opposite that, the snow peaked mountain is called Nara.

नारदस्य शिला गर्भगृहस्य अन्तः अस्ति ।
घर्मकाले यदा हिमं न भवति तदा मनुष्यैः पूज्यते बदरीविशालः ।

Narada's idol is inside the Sanctum Sanctorum of

the temple. In the warm months, when there is no snow, people worship Badri Vishal.

षण्मासे यदा हिमेन आवृतं भवति , तदा दैवैः पूज्यते, तदा नरः अत्र न आयाति । केवलं तैलदीपं प्रज्वाल्य नराः गच्छन्ति ।

During the six months when it is covered with snow, the Devas worship (him), people do not come here. They just light a lamp and go.

षण्मासात् अनन्तरं यदा पुनरागमिष्यन्ति तदा अपि सः दीपः ज्वलति ।

When they return after six months, the lamp remains lit.

शङ्करः - वयं तप्तकुण्डे स्नानं कृत्वा पुनरेष्यामः ।

Let us have our bath in the hot water spring and return.

ततः अलकनन्दा तीरं गत्वा शीतलजलेन प्रोक्षणं कृत्वा नारद शिलां दृष्टवन्तः ।

Thereafter they go to the Alakananda river, sprinkle the cold water on themselves and see the Narada rock.

शङ्करः- अस्मात् स्थानात् एव बदरीनाथस शिलां आदिशङ्करः उद्धृतवान् एवं मन्दिरे स्थापितवान् ।

From this spot only Adi Shankara lifted the idol and installed it in the temple

ते साक्षात् मन्दिरं गत्वा बदरीनाथं प्रणम्य निवेदनं कृत्वा परमसन्तुष्टाः प्रतिनिवर्तितवन्तः ।

They visit the temple of Badrinath, pray and worship and return extremely satisfied.

Lesson-9 Grammar Part-1

संप्रति - now

साधूनां आश्रमः - Hermitage, a place where Saints live, equivalent of a monastery.

न उभयम्- neither , उभयं - both

विश्रान्ति गृहम् - Rest House

गङ्गाकूलः - The banks of the river Ganges. गङ्गातीरः,

गङ्गातटः are also terms which mean the same.

वाजिशकटम् - Cart drawn by Horses

शकटम् - cart

आङ्ग्ल भाषा - The English Language

अवगच्छामि - I understand अवगच्छ - To understand

बालौ - two children

Note here that even if one of the two is a girl, the masculine form is used. However, if both the children are girls, the corresponding term would be बालिके .

अवलोकयति - looks, sees

शान्तियुक्तम् - Peaceful, serene, calm

ध्यानमग्नम् - in deep contemplation

आरोहायामः - (they) climb, आरुह - to climb, ascend

अयुतम् - a word that stands for 10,000

क्लिष्टः - From the root word क्लेशः meaning physically disabled or strained and also, strenuous.

अतिक्लिष्टः - very strenuous

निर्गमद्वारम् - The meaning here is a source from which water sprouts.

कंपामहे , कंपेमहि - shiver from

कम्प - to shiver, shake

कंबलं - blanket ओर्णवस्त्राणि - woolen clothing

चक्षुर्गोचर - visible to the eye

नयनपथं - also means the same

द्रोणी - a valley

इच्छुः - one who desires

कार्वीथी - Motorable road

अनुसृत्य - following

संगम् - to join संगच्छतः - two (rivers) join

अपरिचिता - Unfamiliar, not introduced yet

मरकतश्यामः - Dark Greenish. मरकत is a special stone deep green in colour.

हस्तयुगशतानि - a measure approximately one yard

Lesson-9 Grammar Part-2

प्रधान देवत्रयं - In the Hindu Pantheon, the fundamental deities are three, in charge of creation, protection and destruction respectively, of the universe and its contents. They are known as Brahma, Vishnu and Maheswara (Shiva). This triad is referred to as प्रधान देवत्रयम् .

विराजते - reigns

अन्तर्वाहिनी - subterranean current or flowing inwards

त्रेतायुगः - In the Hindu concept of Time, the earth on which we live, has gone through cyclical aeons which are four in number. They are कृत , त्रेता , द्वापर and कलि

The cycle of the four spans a period of 43,20,000 human years and they are divided in the ratio of 4,3,2,1. So Kaliyuga, the last will be of duration which is a tenth of the span, or 4,32,000 years or a little less than half a million years.

The current millennium, i.e., the twentyfirst century, is approximately the 5100th year in kaliyuga.

निरन्तरं - Permanent, without a gap in time.

जाज्वल्यमानः - burning prominently

अहर्निशं - Day and Night

अग्निः - Fire

द्रष्टव्यं - worth seeing

जन्मान्तरे - in the course of multitudes of births
i.e., among many reincarnations

तपः - penance

अतपत् - did penance

उषित्वा - having stayed

अश्वोपरि - on horseback

बहुविलम्बेन- After a long time or after much delay

प्रतिनिवर्तितवती - returned (she)

मरिष्यामि - I will die

एतावता - so (much)

परिदेवनं करोषि - are complaining (you)

सौविध्य युक्ते

- with comforts

ईशवीये

- means A.D (Anna Domini)

पूजा

- worship पूजकः - one who worships

Also means a priest

पूजा पद्धतिः

- the ritual code

आदिशङ्करभगवद्पादः

- A hallowed saint who lived in the fifth century B.C. Sankara, was responsible for teaching the people, the fundamental concept of Advaita, or principle of non-duality.

कार्पास वस्त्रद्वयं

- two cotton clothes

पञ्चविंशतिशत संवत्सरेभ्यः पूर्वं

- Two thousand five hundred years ago.

कमण्डलु

- an earthen or wooden vessel for keeping water. Saints carry such a vessel with them wherever they go.

जीर्णोद्धारणं

- restoration, renewal from

जीर्णः - digested

उद्धारणम् - reinstallation

विग्रहः

- image, idol

उद्धृतम्

- secured, upheld (past tense)

प्रतिष्ठापनम्

- installation (usually of a विग्रहम्)

साधारणः - ordinary

विशेषः - special, the opposite of साधारणः

व्यक्तिः

- individual

आनाय्य

- having brought

तरु

- tree , so तरोरुपरि - on a tree

स्वयंभु

- arising on its own without any external cause(s)

अलौकिकी

- unworldly, meaning divine or heavenly